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selling, and the Love of Excel-
lence, or Thoughts upon,
1820



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LOS ANGELES





THE
Private Tutor:
OR
THOUGHTS
UPON THE
Love of Excelling
AND THE
Love of Excellence.

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WITH THE AFFECTIONATE REMEMBRANCE OF
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BY

THE AUTHOR.

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Preface.

AFTER having passed a few days at Salamis, upon the shores where Xerxes was defeated and Solon was born, I sailed with a fair wind, and in less than an hour anchored in the Piræus, now called Porto Leone.

In my way to Athens we passed along the ruins of Themistocles's wall, by a road in the midst of a beautiful plain covered with vineyards and olive-trees, bounded on one side by mountains and on the other by the sea. Upon approaching the city I saw the temple of Theseus, built by the Athenians soon after the battle of Marathon; and at a small distance the temple of Jupiter Olympius, which contained the most celebrated works of art, the gifts of all the cities of Greece. A few beautiful marble pillars, with their friezes, architraves, and

cornices, are now the only remains of this once magnificent structure.

Near to it are the ruins of the temple of the winds. The Triton which stood at the top, so contrived as to point with his wand to each wind, is no more to be seen; but the figures with their proper attributes may be traced. I easily discovered the God Zephyrus represented as a beautiful young man gliding with a scarcely perceptible motion and surrounded by flowers.

Above all stands the Parthenon, the most renowned temple in Greece. Here the people of Attica, regardless of their several religious dissensions, joined in an unanimous worship. As I was passing between two of the columns I perceived some men watching me with a sort of suspicion and jealousy, which being little disposed to encounter, I avoided and quitted the city. I quitted it with the sad consciousness that the whole of this country, the plains of Marathon and the pass of Thermopylæ, are under the dominion of the Turks.

Athens is governed by a Vaivode, who buys the office of the chief of the black eunuchs, to whom the whole revenue belongs.

I am always disposed rather to discover the cause of misery than to distress or indulge myself in lamentations over its existence. The decline and fall of empires proceed from causes as certain in their operation as any other cause in nature. I saw in the horizon the island of Calaurea, where Demosthenes is buried: I was on the very spot where he opposed the misguided multitude; where he in vain exhorted a heedless people to remember that, as vice hurries individuals to destruction, it converts a living nation into a sepulchre. The city is a ruin; the country is governed by unlettered barbarians: but it is some consolation to reflect that the mighty heart is not still. “Of all those massive temples,” says a favourite author, “which for pomp or pleasure “were builded in goodly Athens, scarcely one stone “doth stand upon another: and yet those strains “which were chaunted by sweet Menander, learned

“ Euripides, lofty Sophocles, scarce noted by the
“ vulgar, and counted by the most but as thin air;
“ these are familiar to our ears, our instructors at
“ school, our solace in old age: and the walls that
“ did echo them are laid low: so will it ever be when
“ the hand of man doth strive with the imperish-
“ able spirit, the mortal with the immortal.” With
this consolation I proceeded.—On my left was the
river Ilyssus: on my right, elose under the walls of
the Acropolis, the theatre of Bacchus, where the
Athenians performed their dramas and where the
statues of their dramatic poets were placed. I passed
over the hill where the poet Musæus is buried, to the
very spot where the Academy, where the schools of
Pythagoras, of Plato, of Isocrates, and of Aristotle
flourished.

The thoughts of an Englishman, in joy or in
sorrow, turn untravell'd to his own country. And
did these schools produce more celebrated philoso-
phers, orators, historians, poets, and princes, than
the universities of England? Were the youth of

Greece and of Rome more ardent in the pursuit of knowledge than the young men of England? It has been said that the youth of former times were animated by the *love of excellence*, which is a permanent motive of action; and that we are stimulated by the *love of excelling*, which operates injuriously, or ceases soon after our entrance into life.

An author of a very valuable work, when speaking of education in England, says, "The youths that attended upon Pythagoras, Socrates, Plato, and Epictetus, were thus educated. Their every day lessons and instructions were so many lectures upon the nature of man, his true end, and the right use of his faculties; upon the immortality of the soul, its relation to God, the beauty of virtue, and its agreeableness to the divine nature; upon the dignity of reason, the necessity of temperance, fortitude and generosity, and the shame and folly of indulging our passions. An education under Pythagoras, or Socrates, had no other end, but to teach you to think, judge, act,

and follow such rules of life, as Pythagoras and Socrates used. But alas, our modern education is not of this kind. The first temper that we try to awaken in children, is pride; as dangerous a passion as that of lust. We stir them up to vain thoughts of themselves, and do every thing we can, to puff up their minds with a sense of their own abilities. Whatever way of life we intend them for, we apply to the fire and vanity of their minds, and exhort them to every thing from corrupt motives: We stir them up to action from principles of strife and ambition, from glory, envy, and a desire of distinction, that they may excel others, and shine in the eyes of the world. We repeat and inculcate these motives upon them, till they think it a part of their duty to be proud, envious, and vain-glorious of their own accomplishments. And when we have taught them to scorn to be out-done by any, to bear no rival, to thirst after every instance of applause, to be content with nothing but the highest distinctions; then we begin to take

comfort in them, and promise the world some mighty things from youths of such a glorious spirit. If children are intended for holy orders, we set before them some eminent orator, whose fine preaching has made him the admiration of the age, and carried him through all the dignities and preferments of the church. We encourage them to have these honours in their eye, and to expect the reward of their studies from them.—If the youth is intended for a trade, we bid him look at all the rich men of the same trade, and consider how many now are carried about in their stately coaches, who began in the same low degree as he now does. We awaken his ambition, and endeavour to give his mind a right turn, by often telling him how very rich such and such a tradesman died.—If he is to be a lawyer, then we set great counsellors, lords, judges, chancellors, before his eyes. We tell him what great fees, and great applause attend fine pleading. We exhort him to take fire at these things, to raise a spirit of emulation in

himself, and to be content with nothing less than the highest honours of the long robe.—That this is the nature of our best education, is too plain to need any proof; and I believe there are few parents, but would be glad to see these instructions daily given to their children.”

Is there any foundation for these opinions?—Were the motives which influenced the young men of Greece and of Rome in the acquisition of knowledge different from those by which the young men of England are actuated? and, supposing this difference to exist, is the *Love of Excellence* or the *Love of Excelling* the best motive for the formation of a noble mind^a? “How shall our reason be guided that it may be right;—that it be not a blind guide, but direct us to the place where the star appears, and point to the very house where the babe lieth?”

^a See note 2 A at the end of this Tract, p. 172.

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Query I.

Is the Love of Knowledge a Motive for the Acquisition of Knowledge?

How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose ;
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

COMUS.

1. As the eye rejoices to receive the light, the ear to hear sweet music: so the mind, which is the man, rejoices to discover the secret works, the varieties and beauties of nature.

2. The inquiry of truth, which is the love making or wooing it ; the knowledge of truth, which is the presence of it ; and the belief of truth, which is the enjoying it, is the sovereign good of our nature.

3. The unlearned man knows not what it is to descend into himself or to call himself to account, or the pleasure of that *suavissima vita indies sentire se fieri meliorem*.

4. The mind of man doth wonderfully endeavour and extremely covet that it may not be pensile: but that it may light upon something fixed and immovable, on which, as on a firmament, it may support itself in its swift motions and disquisitions. Aristotle endeavours to prove that in all motions of bodies there is some point quiescent: and very elegantly expounds the fable of Atlas, who stood fixed and bore up the heavens from falling, to be meant of the poles of the world whereupon the conversion is accomplished. In like manner, men do earnestly seek to have some Atlas or axis of their cogitations within themselves, which may, in some measure, moderate the fluctuations and wheelings of the understanding, fearing it may be the falling of their heaven.

5. The pleasure and delight of knowledge far sur-

passeth all other in nature. We see in all other pleasures there is a satiety, and after they be used, their verdour departeth: which showeth well they be but deceits of pleasure, and not pleasures: and therefore we see that voluptuous men turn friars, and ambitious princes turn melancholy^a. But of knowledge there is no satiety, but satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in itself simply without fallacy or accident. Neither is that pleasure of small efficacy and contentment in the mind of man, which the poet Lucretius describeth elegantly, *suave mari magno turbantibus æquora ventis*, &c. “It is
 “a view of delight,” saith he, “to stand or walk
 “upon the shore, and to see a ship tost with tempest
 “upon the sea: a pleasure to stand in the window
 “of a castle, and to see two battles join upon a
 “plain: but it is a pleasure incomparable for the
 “mind of man to be settled, landed, and fortified
 “in the certainty of truth, and from thence to de-

^a See note A at the end.

“sery and behold the errors, perturbations, labours,
 “and wanderings up and down of other men.”
 So always that this prospect be with pity, and not
 with swelling or pride. Certainly it is heaven
 upon earth to have a man’s mind move in charity,
 rest in providence, and turn upon the poles of
 truth.

6. God hath made all things beautiful or decent in the true return of their seasons; also he hath placed the world in man’s heart: yet cannot man find out the work which God worketh from the beginning to the end, declaring, not obscurely, that God hath framed the mind of man as a mirror or glass, capable of the image of the universal world, and joyful to receive the impression thereof, as the eye joyeth to receive light, and not only delighted in beholding the variety of things, and vicissitudes of times, but raised how to find out and discover the ordinances and decrees which throughout all these changes are infallibly observed.

7. The discovery of the different properties of

creatures and the imposition of names was the occupation and pleasure of Adam in Paradise^a.

8. THE pleasures of speculation have been sometimes so great, so intense, and so engrossing all the powers of the soul, that there has been no room left for any other pleasure. It has so called together all the spirits to that one work, that there has been no supply to carry on the inferior operations of nature. Contemplation feels no hunger, nor is sensible of any thirst but of that after knowledge. How frequent and exalted a pleasure did David find from his meditation in the divine call ! All the day long it was the theme of his thoughts : the affairs of state, the government of his kingdom, might indeed employ,—but it was this only that refreshed his mind. How short of this are the delights of the epicure ! how vastly disproportionate are the pleasures of the eating and of the thinking man ! indeed as different as the silence of Archimedes in the study of a problem, and the stillness of a sow at her wash.

^a Bacon from 1 to 8.

Nothing is comparable to the pleasure of an active and a prevailing thought: a thought prevailing over the difficulty and obscurity of the object, and refreshing the soul with new discoveries and images of things; and thereby extending the bounds of apprehension and enlarging the territories of reason ^a.

9. In Ascham's Schoolmaster he says, "Before I went into Germany I came to Broadgate in Leicestershire, to take my leave of the noble Lady Jane Grey, to whom I was exceeding much beholding. Her parents, the Duke and Dutchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber reading Phædon Platonis in Greek, and this with as much delight as some gentlemen would read a merry tale in Boccacio. After salutation and duty done, with some other talk, I asked her 'why she 'would lose such pastime in the park?' smiling she answered me, 'I wisse all their sport in the park

^a South.

‘is but a shadow to that pleasure that I find in
 ‘Plato. Alas! good folk, they never felt what true
 ‘pleasure meant.’ ‘And how came you, Madam,’
 quoth I, ‘to this deep knowledge of pleasure? and
 ‘what did chiefly allure you unto it, seeing not
 ‘many women, but very few men have attained
 ‘thereunto?’ ‘I will tell you,’ quoth she, ‘and
 ‘tell you a truth,’ &c.”

10. Heinsius, the keeper of the library at Leyden, after being mewed up in it the whole of one year, said, “I no sooner come into the library but I bolt the door after me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness the mother of ignorance and melancholy herself: and in the very lap of eternity, amidst so many divine souls, I take my seat with so lofty a spirit and such sweet content, that I pity all our great ones and rich men who know not this happiness.”

11. The things, says Boyle, for which I hold life valuable are the satisfaction that accrues from the improvement of knowledge and the exercise of piety.

12. La lecture est la nourriture de l'esprit^a: c'est par elle que nous connoissons notre Créateur, ses ouvrages, et surtout, nous memes et nos semblables^b.

13. I persuade myself that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and especially of that sort which relates to our duty and conduces to our happiness. In these inquiries, therefore, wherever I perceive any glimmering of truth before me, I readily pursue and endeavour to trace it to its source, without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of any thing which is true, as a valuable acquisition to society, which cannot possibly hurt, or obstruct the good effect of any other truth whatsoever; for they

^a Knowledge is "*pabulum animi*," says Bacon; and the nature of man's appetites is as the Israelites in the desert, who were weary of manna, and would fain have turned *ad ollas carniū*.

^b Gibbon.

all partake of one common essence, and necessarily coincide with each other : and like the drops of rain which fall separately into the river, mix themselves at once with the stream, and strengthen the general current^a.

14. Against the inconveniences and vexations of long life may be set the pleasure of discovering truth, one of the greatest pleasures that age affords^b.

15. What an heaven lives a scholar in, that at once in one close room can daily converse with all the glorious martyrs and fathers ; that can single out at pleasure, either sententious Tertullian, or grave Cyprian, or resolute Hierome, or flowing Chrysostome, or divine Ambrose, or devout Bernard, or (who alone is all these) heavenly Augustine, and talk with them, and hear their wise and holy counsels, verdicts, resolutions : yea, to rise higher, with courtly Esay, with learned Paul, with all their fellow prophets, apostles ; yea more, like another Moses with God himself, in them both ! Let the world con-

^a Middleton.

^b Johnson.

temn us: while we have these delights we cannot envy them: we cannot wish ourselves other than we are. Besides, the way to all other contentments is troublesome: the only recompense is in the end. To delve in the mines, to scorch in the fire for the getting, for the fining of gold, is a slavish toyle: the comfort is in the wedge to the owner, not the labourers: where our very search of knowledge is delightful. Study itself is our life: from which we would not be barred for a world. How much sweeter then is the fruit of study, the conscience of knowledge! In comparison whereof the soul that hath once tasted it easily contemns all human comforts. Go now, ye worldlings, and insult over our paleness, our neediness, our neglect, ye could not be so jocund if ye were not ignorant; if you did not want knowledge you could not overlook him that hath it: for me, I am so far from emulating you, that I profess I had as lieve be a brute beast, as an ignorant rich man^a.

^a Bishop Hall.

16. In my solitary and retired imagination, I remember I am not alone, and therefore forget not to contemplate him and his attributes who is ever with me, especially those two mighty ones, his *wisdom* and *eternity*: with the one I recreate, with the other I confound my understanding: for who can speak of eternity without a solœcism, or think thereof without an ecstasie?

That other attribute wherewith I recreate my devotion, is his *wisdom*, in which I am happy; and for the contemplation of this only, do not repent me that I was bred in the way of study: The advantage I have of the vulgar, with the content and happiness I conceive therein, is an ample recompense for all my endeavours, in what part of knowledge soever^a. Wisdom is his most beauteous attribute; no man can attain unto it, yet Solomon pleased God when he desired it. He is wise, because he knows all things; and he knoweth all things, because he made them all: but his greatest

^a See note B at the end.

knowledge is in comprehending that he made not, that is, himself. And this is also the greatest knowledge in man. But these are contemplations metaphysical: my humble speculations have another method, and are content to trace and discover those expressions he hath left in his creatures, and the obvious effects of nature: there is no danger to profound these mysteries, no *sanctum sanctorum* in philosophy: the world was made to be *inhabited* by beasts, but studied and *contemplated* by man: 'tis the debt of our reason we owe unto God, and the homage we pay for not being beasts; without this, the world is still as though it had not been, or as it was before the sixth day, when as yet there was not a creature that could conceive, or say there was a world. The wisdom of God receives small honour from those vulgar heads that rudely stare about, and with a gross rusticity admire his works^a; those highly magnifie him, whose judicious inquiry into

^a Man is placed in this stage of the world, to view the several natures and actions of the creature not idly as they view us.

his acts, and deliberate research into his creatures, return the duty of a devout and learned admiration^a.

17. Wisdom reacheth from one end to another, mightily and sweetly doth she order all things. I loved her and sought her out from my youth: I desired to make her my spouse; and I was a lover of her beauty, for she is privy to the mysteries of the knowledge of God, and a lover of his works. If a man love righteousness, her labours are virtues, for she teacheth temperance and prudence, justice and fortitude, which are such things as men can have

^a Sir Thomas Brown; of whose writings it has been said, "I wonder and admire his entireness in every subject that is before him. He follows it, he never wanders from it; and he has no occasion to wander, for whatever happens to be the subject he metamorphoses all nature into it. In that treatise on some urns dug up in Norfolk, how earthy, how redolent of graves and sepulchres, is every line! You have now dark mold, now a thigh bone, now a skull, then a bit of a mouldered coffin, a fragment of an old tomb-stone with moss in its *Hic jacet*, a ghost or a winding sheet, or the echo of a funeral psalm wafted on a November wind; and the gayest thing you shall meet with shall be a silver nail or a gilt *Anno Domini*, from a perished coffin top."—C. L.

nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtleties of speeches and can expound dark sentences; she foreseeeth signs and wonders and the events of seasons and times. Therefore I purposed to take her to me to live with me, knowing she would be a counsellor of good things and a comfort in cares and grief. After I am come into my house I will repose myself with her: for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy. Nevertheless when I perceived that I could not otherwise obtain her except God gave her me, (and that was a point of wisdom also to know whose gift she was,) I prayed unto the Lord and besought him, and with my whole heart I said, “ Oh God of my
 “ fathers, and Lord of mercy, who hast made all
 “ things with thy word, and ordained man through
 “ thy wisdom, that he should have dominion over the
 “ creatures which thou hast made, and order the

“ world according to equity and righteousness, and
“ execute judgement with an upright heart, give me
“ wisdom that sitteth by thy throne, and reject me
“ not from among thy children.”

Query III.

Supposing the Love of Knowledge to be a Motive for the Acquisition of Knowledge: is it a powerful Motive?

1. DURING a considerable part of the time in which Savage was employed upon his tragedy of Sir Thomas Overbury, he was without lodging and often without meat; nor had he any other conveniences for study, than the fields or the streets allowed him: there he used to walk and form his speeches, and afterwards step into a shop, beg for a few moments the use of the pen and ink, and write down what he had composed upon paper which he had picked up by accident^a.

^a Johnson's Life of Savage.

2. For a great part of the life of Erasmus, he was ill supplied with the gifts of fortune, and led from city to city, and from kingdom to kingdom by the hopes of patrons and preferment; hopes which always flattered and always deceived him. He yet found means by unshaken constancy, and a vigilant improvement of those hours, which in the midst of the most restless activity will remain unengaged, to write more than another in the same condition would have hoped to have read. Compelled by want to attendance and solicitation, and so much versed in common life that he has transmitted to us the most perfect delineation of the manners of his age, he is yet more distinguished for his literary attainments. How this proficiency was obtained he sufficiently discovers, by informing us, that the Praise of Folly, one of his most celebrated performances, was composed by him on the road to Italy; *Ne totum illud tempus quo equo fuit insidendum, illiteratis fabulis tereretur*, lest the hours which he was obliged to spend on horse-

back, should be tattled away without regard to literature^a.”

3. Voltaire, when shut up in the Bastile, and for aught he knew for life, deprived of the means either of writing or reading, arranged and in part executed the project of his *Henriade*.

4. Brutus, when a soldier under Pompey in the civil wars, employed all his leisure in study; and the very day before the battle of Pharsalia, though it was in the middle of summer and the camp under many privations, spent all his time till the evening in writing an epitome of Polybius.

5. A slave named Juan de Paresa, who belonged to the celebrated Velasquez, was a mulatto, and employed in mixing his master's colours. From pointing the arrows of Apollo he became desirous of trying his strength at the bow. But the casts in India are not separated by a greater distance than the degrees of men in Spain. Paresa was a slave; and to slavery the fine arts were prohibited. In the

^a Rambler.

moments of his master's absence Paresa became an accomplished artist. He observed that it was the king's practice, in Velasquez's chamber, to order the pictures that stood with their faces to the walls to be turned; this suggested to Paresa, to reverse one of his own. The king coming into the painting-room ordered his picture to be turned:—Paresa eagerly obeyed. It was not easy to appeal to a better judgement than the king's, or enter upon his trial at a more merciful tribunal. Paresa fell upon his knees, and avowing the guilt of the performance, implored protection against the resentment of his master. "Velasquez," said the king, "Paresa's talents have burst his bonds; you must pardon and restore him to liberty."

6. As Cicero laboured under a very weak constitution, and a natural defect in his make of a long and thin neck; it was feared that the bodily exertions required in an orator would endanger his life; as in his pleading he always raised his voice to the highest pitch, and was vehement in his gesture and action.

Upon this consideration, the physicians and his nearest friends were continually urging him to lay aside all thoughts of a profession which appeared so extremely prejudicial to his health. But Cicero showed himself equally inflexible to the advice of the one, and the entreaties of the other; and declared his resolution rather to run the risk of any danger that might happen, than deprive himself of the glory which he might justly challenge from the bar^a.

7. Bacon's great attainments were not checked by the feebleness of his constitution, or by his occupations in active life. He says, "We judge also that mankind may conceive some hopes from our example, which we offer, not by way of ostentation, but because it may be useful. If any one therefore should despair, let him consider a man as much employed in civil affairs as any other of his age, a man of no great share of health, who must therefore have lost much time, and yet, in

^a Romæ Antiquæ Notitia.

this undertaking, he is the first that leads the way, unassisted by any mortal, and steadfastly entering the true path, that was absolutely untrod before, and submitting his mind to things, may somewhat have advanced the design."

8. The power of the love of knowledge is irresistible; it surmounts all obstacles which are opposed by external circumstances: it is not diverted from its object by the tumult of business, the distresses of poverty, or the interruptions of a wandering life: it may indeed be impeded for a time, but it is never destroyed. When waves interpose, love converts his quiver into a canoe, one arrow is his mast, another is his oar.

Over the mountains,
 And over the waves :
 Under the fountains,
 And under the graves :
 Under floods that are deepest
 Which Neptune obey :
 Over rocks that are steepest
 Love will find out the way.

Where there is no place
For the glow-worm to lie,
Where there is no space
For receipt of a fly :
Where the midge dares not venture,
Lest herself fast she lay,
If Love come, he will enter
And soon find out the way.

Query III.

Does not the Art of Education chiefly consist not in giving Knowledge, but in giving a Desire to know?

THE duties of an instructor seem to be stated by Lord Bacon in the “*Advancement of Learning*,” where, with his usual authority of conscious wisdom and happiness of familiar illustration, he says, “*The delivery of knowledge is as of fair bodies of trees; if you mean to use the shoot, as the builder doth, it is no matter for the roots: but if you mean it to grow, as the planter doth, look you well that the slip hath part of the root.*”

The office of a teacher is therefore two-fold; first, to inculcate knowledge for use, which must

depend upon the probable future situation of his pupil; *secondly*, knowledge for *growth*, or the desire of continual improvement; of the daily consciousness of being daily wiser and better. "The skilful tutor," says Milton, "will temper his pupils with such lectures and explanations, upon every opportunity, as may lead and draw them in willing obedience, inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God and famous to all ages; that they may despise and scorn all their childish and ill taught qualities, to delight in manly and liberal exercises; which he who hath the art and proper eloquence to catch them with, might in a short space gain them to an incredible diligence and courage; infusing into their young breasts such an ingenuous and noble ardour, as would not fail to make many of them renowned and matchless men. And to the neglect of this part of education he has chiefly ascribed "the fixedness of young men in

their first shallows: or if on a sudden transported under another climate, to be tossed and turmoiled, with their unballasted wits, in fathomless and unquiet deeps, they do for the most part grow into hatred and contempt of learning, or retire themselves, knowing no better, to enjoyments of ease and luxury, wasting their days in feast and jollity.” And by Lord Bacon we are admonished that “a desire to know is the very soul of education; without which she is only as a statue; lovely, indeed, to behold, but dead and motionless.”

Query III.

How is the Love of Knowledge generated?

1. M. VAUCAUSON's mother had a spiritual director, who lived in a cell, to which the hall, where a clock was placed, served as an anti-chamber. The mother paid frequent visits to this director: her son waited for her in the anti-chamber, and having nothing to do, he wept with weariness, while his mother wept with repentance: however, as we commonly weep and weary ourselves as little as possible, and as in a state of vacation there are no sensations indifferent, young Vaucauson was soon struck with the uniform motion of the pendulum and desirous of discovering the cause. His curiosity was roused: he approached the clock-

case, and saw through the crevices, the wheels that turn each other; discovered a part of the mechanism and guessed at the rest. He projected a similar machine, which he executed in wood with a knife; and at last was able to make a clock more or less perfect. Encouraged by this first success, his taste for mechanics was determined. His talents displayed themselves, and the same genius that enabled him to make a clock in wood, showed him the possibility of forming a fluting automaton^a.

2. About the year 1666, in the 24th year of his age, Sir Isaac Newton retired from Cambridge into the country, in order to avoid the plague, which at that time raged with great fury: and sitting one day under a tree, in an orchard, an apple by chance falling upon his head, gave a new turn to his reflections. The phænomenon of falling bodies particularly engaged his attention; and pursuing the ideas which presented themselves to his mind, he carried his researches, from the earth to the heavens,

* Helvetius on Man.

and began to investigate the nature of motion in general.

3. It appears then that the impressions made by objects depend much upon *the time* at which they strike us. When the mind is in perfect repose; when its surface is not agitated by the least breath of passion; it may be awakened by judicious excitement. When it is troubled, impression may be made by a judicious diversion of thought: when in fusion, it may be thrown into form.

The time of making impressions depends on the state of the *patient*: this is not, however, the only or the most important consideration. The *mode* of making impressions, or the proper conduct of the *agent*, is not less deserving attention.

4. In planting a seed, care must be taken that it is not cast on a soil destructive of its existence: that it is so placed as to have its living powers properly excited: and, if it is intended to be healthy and durable, that it is not forced in its growth. So it seems to be in education.—The love of truth ought not to be checked in its infancy by painful

associations. It ought to be judiciously excited in youth by natural causes of excitement;—by the exhibition of good; or of the particular works of nature: or of the admirable and exquisite subtlety of nature: or of the great effects which result from apparently trivial causes: or of the noble inventions in arts and sciences: or by so imparting knowledge as to generate an anxiety to know more: and, if it is intended not for show but for substance, not to run out in talk for the gratification of the youth or the vanity of the parent, but for perpetual progress, it ought not to be stimulated into unnatural action.

The considerations with respect to the mode of generating knowledge seem therefore to be:

- 1st. Not to associate *pain* with the acquisition of knowledge.
- 2dly. The application of proper mental stimulants.
- 3dly. Not to *force* the mind.

§ 1.

Of the Association of Pain with the Acquisition of Knowledge.

When, says Ascham, the great plague was at London, the yeare 1563, the Queenes Majestie Queen Elizabeth lay at her castle of Windsore: where, upon the 10th day of December, it fortun'd, that, in Sir William Cicells chamber, her Highnesse principal secretarie, there dined together these personages, M. Secretarie himselfe, Sir William Peter, Sir J. Mason, D. Wotton, Sir Richard Sackville treasurer of the Exchequer, Sir Walter Mildmaye chauncellor of the Exchequer, M. Haddon master of Requestes, M. John Astely master of the Jewell-house, M. Bernard Hampton, M. Nicasius, and I. Of which number, the most part were of her Majesties most honourable Privie Counsell, and the rest serving her in very good place. I was glad then, and do rejoyce yet to remember, that my chance was so

happie to be there that day, in the companie of so manie wise and good men together, as hardly then could have beene piked out againe out of all Englande besides.

M. Secretarie hath this accustomed maner, though his head be never so full of most weightie affaires of the realme, yet, at dinner time he doth seem to lay them always aside^a: and findeth ever fitte occasion to taulke pleasantlie of other matters, but most gladlie of some matter of learning: wherein he will curteslie heare the minde of the meanest at his table^b.

^a No man was more pleasant and merry at meals; and he had a pretty wit-rack in himself to make the dumbe to speak, to draw speech out of the most sullen and silent guest at his table, to shew his disposition in any point he should propound. For foreign intelligence, though he traded sometimes on the stock of Secretary Walsingham, yet wanted he not a plentiful bank of his own. At night when he put off his gown, he used to say, *Lye there, Lord Treasurer*, and bidding adieu to all state affairs, disposed himself to his quiet rest.

FULLER'S Holy State.

^b Rawley, speaking of Bacon, says, He would draw a man on and allure him to speak upon such a subject as wherein he was peculiarly skilful, and would delight to speak. And for himself, he contemned no man's observations, but would light his torch at every man's candle.

Not long after our sitting doune “I have strange newes brought me, sayth M. Secretarie, this morning, that diverse scholers of Eaton be runne away from the schole, for feare of beating.” Whereupon, M. Secretarie took occasion to wishe, that some more discretion were in many scholemasters, in using correction, than commonlie there is: who many times punishe rather the weakness of nature, than the fault of the scholer. Whereby many scholers, that might else prove well, be driven to hate learning, before they knowe what learning meaneth: and so are made willing to forsake their booke, and be glad to be put to any other kinde of living.

M. Peter, as one somewhat severe of nature, said plainlie, “That the rodde onelie was the sworde, that must keepe the schole in obedience, and the scholer in good order.” M. Wotton, a man milde of nature, with soft voice and fewe wordes, inclined to M. Secretaries judgment, and said, “In mine opinion, the schole-house should be in deede, as it is called by name, the house of play and pleasure,

and not of feare and bondage: and as I do remember, so saith Socrates in one place of Plato. And therefore, if a rodde carie the feare of a sworde, it is no marville, if those that be fearfull of nature, chose rather to forsake the place, than to stande alwayes within the feare of a sworde in a fonde mans handling." M. Mason, after his maner, was verie merrie with both parties, pleasantlie playing, both with the shrewde touches of many curste boyes, and with the small discretion of many leude scholemasters. M. Haddon was fullie of M. Peter's opinion, and said, "That the best scholemaster of our time was the greatest beater," and named the person. "Though," quoth I, "it was his good fortune to send from his schole unto the university one of the best scholers indeede of all our time, yet wise men do thincke, that that came so to passe, rather by the great towardnesse of the scholer, than by the great beating of the master; and whether this be true or no, you yourselve are best witnesse." I said somewhat further in the matter, how and why yong children were soner

allured by love, than driven by beating, to attayne good learning: wherein I was the bolder to say my minde, because M. Secretarie courteslie provoked me thereunto, or else, in such a companie, and namelie in his presence, my wonte is, to be more willing to use mine eares than to occupy my tonge.

Sir Walter Mildmaye, M. Astely, and the rest, said verie litle; onelie Sir Richard Sackville said nothing at all. After dinner I went up to read with the Queenes Majestie. We red then together in the Greeke tonge, as I well remember, that noble oration of Demosthenes against Æschines, for his false dealing in his ambassage to king Philip of Macedonie. Sir Richard Sackville came up sone after; and finding me in her Majesties privy chamber, he tooke me by the hand, and carrying me to a windoe, said, “ M. Ascham, I would not for a good deale of monie, have been this day absent, from dinner. Where, though I said nothing, yet I gave as good eare, and do consider as well the taulke that passed, as any one did there. M. Secretarie

said very wisely, and most truly, that many yong wittes be driven to hate learninge, before they know what learninge is. I can be good witness to this myselfe: for a fōd scholemaster, before I was fullie fourtene yeare olde, drave me so, with feare of beating, from all love of learninge, as nowe, when I know what difference it is to have learninge, and to have little, or none at all, I feele it my greatest grieve, and find it my greatest hurte, that ever came to me, that it was my so ill chance to light upon so lewde a scholemaster. But seeing it is but in vain to lament thinges paste, and also wisdomē to looke to thinges to come, surelie, God willing, if God lend me life, I will make this my mishap, some occasion of good hap to litle Robert Sackville my sonnes sonne; for whose bringinge up I would gladlie, if it so please you, use speciallie your good advice." But, sayth he, because this place, and this tyme, will not suffer so long taulke, as these good matters require, therefore I praye you, at my request, and at your leysure, put in some order of writing, the chiefe

pointes of this our taulke, concerning the right order of teachinge, and honesty of living, for the good bringing up of children, and yong men. And surelie, beside contenting me, you shall both please and profit very many others.”

I beginning some further excuse, sodainlie was called to come to the Queene. The night following I slept little, my head was so full of this our former talke, and I so mindfull somewhat to satisfie the honest request of so deare a friend. I thought to prepare some little treatise, for a new years gift, that Christmass. But, as it chaunceth to busie builders, so, in building this my poor schole-house, (the rather because the form of it is somewhat new, and differing from others) the work rose dailie higher and wider, than I thought it would at the beginninge.

In consequence of this conversation Ascham wrote his *Schoolmaster*: in the commencement of this work he says, “But concerning the trewe notes of the best wittes for learning in a childe, I will

reporte not myne own opinion, but the very judgement of him that was counted the best teacher and wisest man that learning maketh mention of, and that is Socrates in Plato, who expresseth orderlie these seven plaine notes, to chose a good witte in a childe for learninge.

1. Ευφυής.

2. Μνήμων.

3. Φιλομαθής.

4. Φιλόπρονος.

5. Φιλήχρους.

6. Ζητητιχός.

7. Φιλέπαινος.

Φιλέπαινος, He that loveth to be praised for well doing at his father or masters hand. A childe of this nature will earnestlie love learninge, gladlie labor for learninge, willinglie learne of others, boldlie ask any doubt.

And thus, by Socrates judgement, a good father, and a wise scholemaster should chose a childe to make a scholer of, that hath, by nature, the foresaid perfite qualities, and cumlie furniture, both of minde and bodie : hath memorie quicke to receyve, sure to kepe, and readie to deliver ; hath love to learning ;

hath lust to labor; hath desire to learne of others; hath boldnesse to aske any question; hath minde holie bent to wyne praise by well doing.

The two first pointes be speciall benefites of nature; which, neverthesse, be well preserved, and much encreased by good order. But, as for the five last, love, labor, gladnesse to learne of others, boldnesse to aske doubtles, and will to wyne praise, be wonne and maintained by the onelie wisdom and discretion of the scholemaster. Which five poyntes, whether a scholemaster shall worke soner in a childe by fearfull beating, or curtesie handling, you that be wise, judge.

Yet some men, wise in deede, but, in this matter, more by severitie of nature than any wisdom at all, do laugh at us, when we thus wishe and reason, that young children should rather be allured to learning by gentlenesse and love, than compelled to learning by beating and feare: they say "our reasons serve onlie to breede forth taulke, and passe awaie time, but we never saw good scholemasters

do so, nor never red of wise men that thought so."

Yes, forsothe: as wise as they be, either in other mens opinions, or in their own conceite; I will bring the contrarie judgement of him, who, they themselves shall confesse, was as wise as they are, or else they may be justlie thought to have small witte at all; and that is Socrates, whose judgement in Plato is plainlie this, in these words; which, because they be very notable, I will recite them in his own tounge: Οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλεύθερον χρὴ μανθάνειν. οἱ μὲν γὰρ τοῦ σώματος πόνοι βίᾳ πονούμενοι, χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται. ψυχῇ δὲ βίαιον οὐδὲν ἔμμενον μάθημα. In Englishe thus; "No learning ought to be learned with bondage: for bodily labours, wrought by compulsion, hurt not the bodie; but any learning learned by compulsion, tarieth not long in the mynde." And why? For whatsoever the mynde doth learne unwillinglie with feare, the same it doth quicklie forget without care. And lest proude wittes,

that love not to be contraryed, but have lust to wrangle and trifle away troth, will say, that Socrates meaneth not this of childrens teaching, but of some other higher learninge; hear what Socrates, in the same place, doth more plainlie say: *Μὴ τοίνυν βίῃ, ὡς ἀρῖσται, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε.* That is to say: “And therefore, my deare friend, bryng not up your children in learninge by compulsion and feare, but by playing and pleasure.” And you that do read Plato as ye shold, do well perceyve that these be no questions asked by Socrates as doubtles, but they be sentences, first affirmed by Socrates, as mere trothes, and after given forth by Socrates as right rules; most necessarie to be marked, and fitte to be folowed of all them, that would have children taughte as they should. And, in this counsell, judgement, and authority of Socrates, I will repose myselfe, untill I meete with a man of the contrarie mynde, whom I may justlie take to be wiser than I thinke Socrates was. Fonde scholemasters neither can understand, nor will fo-

low, this good counsell of Socrates; but wise ryders, in their office, can, and will do both; which is the onelie cause, that commonlie the yong gentlemen of England go so unwillinglie to schole, and run so fast to the stable: for, in very deede, fond scholemasters, by feare, do beate into them the hatred of learning; and wise ryders, by gentle allurementes, do breed up in them the love of ryding. They finde feare and bondage in scholes, they feelee libertie and freedome in stables; which causeth them utterlie to abhorre the one, and most gladlie to haunt the other. And I do not write this, that, in exhorting to the one, I would dissuade yonge gentlemen from the other; yea I am sorry, with all my harte, that they be given no more to ryding than they be; for, of all outward qualities, to ride faire is most cumlie for himselfe, most necessarie for his countrie; and the greater he is in blood, the greater is his praise, the more he doth excede all other therein. It was one of the three excellent praises amongst the noble gentlemen, the old Persians; “ Alwise to say

troth, to ride faire, and shote well:" and so it was engraven upon Darius tumb, as Strabo beareth witnesse:

Darius the King lieth buried heare,
Who in ryding and shoting had never peare.

But to our purpose: yonge men, by any meanes leeing the love of learning, when by tyme they cum to their owne rule, they carie commonlie from the schole with them, a perpetuall hatred of their master, and a continual contempt of learninge. If ten gentlemen be asked, Why they forget so sone in court, that which they were learning so long in schole? eight of them, or let me be blamed, will laie the fault on their ill handling by their schole-masters.

Cuspinian doth report, that that noble emperour Maximilian would lament verie oft his misfortune herein.

Yet some will say, that children, of nature, love pastime, and mislike learning; because, in their kinde, the one is easie and pleasant, the other hard

and wearisome. Which is an opinion not so true, as some men weene. For, the matter lieth not so much in the disposition of them that be yong, as in the order and maner of bringing up, by them that be old; nor yet in the difference of learninge and pastime. For, beate a child if he daunce not well, and cherish him though he learne not well, ye shall have him unwilling to go to daunce, and glad to go to his booke: knock him alwaies when he draweth his shafte ill, and favour him againe though he fault at his booke, ye shall have him verie loth to be in the field, and verie willing to be in the schole. Yea, I saie more, and not of myselfe, but by the judgement of those, from whom few wise men will gladlie dissent; that if ever the nature of man be given at any time, more than other, to receive goodnesse, it is in innocencie of yonge yeares, before that experience of evill have taken roote in him. For the pure cleane witte of a sweete yonge babe is like the newest wax, most hable to receive the best and fairest printing; and, like a new bright silver

dishe never occupied, to receive, and kepe cleane, any good thyng that is put into it.

And thus will in children, wiselie wrought withall, maie easilie be won to be verie well willing to learne. “And witte in children, by nature, namelic memorie, the onely keie and keper of all learning, is readiest to receive, and surest to kepe anie maner of thing that is learned in youth.” This, lewde and learned, by common experience, know to be most trewe. For we remember nothyng so well when we be olde, as those thinges which we learned when we were yonge: And this is not straunge, but common in all natures workes. Every man sees (as I sayd before) new wax is best for printing; new claie fittest for working; new shorn woll aptest for sone and surest dying; new fresh flesh for good and durable salting. And this similitude is not rude, nor borrowed of the larder-house, but out of his schole-house, of whom the wisest of England nede not be ashamed to learne. Yonge graftes grow not onlie sonest, but also fairest, and bring always forth the

best and sweetest fruite; yonge whelpes learne easilie to carie; yonge popingeis learne quicklie to speake: and so, to be short, if in all other thinges, though they lacke reason, sens, and life, the similitude of youth is fittest to all goodnesse; surelie nature, in mankinde, is most beneficiall and effectuall in this behalfe.

Therefore, if to the goodnesse of nature be joyned the wisdomes of the teacher, in leading yonge wittes into a right and plain way of learning, surelie children, kept up in Gods feare, and governed by his grace, maie most easilie be brought well to serve God and theyr contrey, both by vertue and wisdomes.

But if will and witte, by farder age, be once allured from innocencie, delited in vaine sightes, filled with foull taulke, crooked with wilfulnesse, hardened with stubburnesse, and let louse to disobedience; surelie it is hard with jentlenesse, but impossible with severe crueltie, to call them backe to good frame againe. For where the one, perchance,

maie bend it, the other shall surelie breake it ; and so, insteade of some hope, leave an assured desperation, and shamelesse contempt of all goodnesse ; the fardest pointe in all mischief, as Xenophon doth most trewlie and most wittellie marke.

Therefore, to love or to hate, to like or contemne, to plie this waie or that waie, to good or to bad, ye shall have as ye use a childe in his youth.

And one example, whether love or feare doth worke more in a childe for vertue and learninge, I will gladlie report ; which maie be hard with some pleasure, and folowed with more profit. Before I went into Germanie, I came to Bredegate, in Leicestershire, to take my leave of that noble Lady Jane Grey, to whom I was exceeding much beholdinge. Her parentes, the Duke and the Duches, with all the houshold, gentlemen and gentlewomen, were hunting in the parke. I found her in her chamber, readinge Phædon Platonis in Greeke, and that with as much delite, as some jentlemen would read a merrie tale in Bocace. After salutation, and dewtie

done, with some other taulke, I asked her, why she would leese such pastime in the parke ? Smiling, she answered me ; “ I wisse, all their sport in the parke is but a shadoe to that pleasure that I find in Plato. Alas ! good folke, they never felt what trewe pleasurement.” “ And howe came you, Madame, quoth I, to this deepe knowledge of pleasure ? And what did chieflie allure you unto it, seeinge not manywomen, but verie fewe men, have attained thereunto.” “ I will tell you, quoth she, and tell you a truth, which perchance ye will marvell at. One of the greatest benefites that ever God gave me, is, that he sent me so sharpe and severe parentes, and so jentle a scholemaster. For when I am in presence eyther of father or mother ; whether I speake, kepe silence, sit, stand, or go, eate, drinke, be merrie, or sad, be sowyng, playing, dauncing, or doing anie thing else, I must do it, as it were, in such weight, measure, and number, even so perfitelie as God made the world, or else I am so sharplie taunted, so cruellie threatened, yea presentlie, sometimes, with pinches,

nippes, and bobbes, and other waies which I will not name for the honor I bear them, so without measure misordered, that I thincke myselfe in hell, till time come that I must go to Mr. Elmer; who teacheth me so gentlie, so pleasantlie, with such fair allurementes to learninge, that I thinke all the time nothing whiles I am with him. And when I am called from him, I fall on weeping, because whatsoever I do els, but learninge, is full of grief, trouble, feare, and whole misliking unto me. And thus my booke hath been so much my pleasure, and bringeth dayly to me more pleasure and more, that, in respect of it, all other pleasures, in very deece, be but trifles and troubles unto me."

I remember this taulk gladly, both because it is so worthie of memorie, and because also it was the last taulke that ever I had, and the last tyme that ever I saw that noble and worthie ladie.

I could be over long, both in shewinge just causes, and in recitinge trewe examples, why learning should be taught rather by love than feare. He

that would see a perfite discourse of it, let him read that learned treatise which my friende Joan. Sturmius wrote, *De Institutione Principis*, to the duke of Cleves.

The godlie counsels of Solomon and Jesus the sonne of Sirach, for sharpe keping in, and bridlinge of youthe, are ment rather for fatherlie correction, than masterlie beating ; rather for maners, than for learninge ; for other places, than for scholes. For God forbid, but all evill touches, wantonnes, lyinge, pickinge, slouthe, will, stubbornnesse, and disobedience, should be, with sharpe chastisement, daily cut away.

This discipline was well known, and diligentlie used, among the Grecians and old Romanes ; as doth appeare in Aristophanes, Isocrates, and Plato, and also in the Comedies of Plautus ; where we see that children were under the rule of three persones, *Præptore*, *Pædago*, *Parente*. The scholemaster taught him learninge with all jentlenesse ; the governour corrected his maners with much sharp-

nesse; the father held the sterne of his whole obedience. And so, he that used to teache, did not commonlie use to beate, but remitted that over to another mans charge. But what shall we saie, when now, in our dayes, the scholemaster is used both for *Præceptor* in learninge, and *Pædagogus* in maners? Surely I would he should not confound their offices, but discretelie use the dewtie of both; so that neither ill touches should be left unpunished, nor jentlenesse in teachinge anie wise omitted. And he shall well do both, if wiselie he do appointe diversitie of time, and seporate place, for either purpose; using alwaies such discrete moderation, as the schole-house should be counted a sanctuarie against feare; and verie well learninge, a common pardon for ill doing, if the fault of itselfe be not over heinous,

Of Mental Stimulants.

IF fear is not the passion, if violence is not the mode by which a love of knowledge is generated: by what means is the mind to be awakened? to what excitements can we resort? The answer is easy.—*The Love of Excellence* and the *Love of Excelling*.

These motives may partly be thus exhibited.

- { 1. The love of *excellence*.
 - { 1. The works of nature.
 - { 2. The works of art.
 - { 3. The advantages of knowledge.
- { 2. The love of *excelling*.
 - { 1. The love of fame.
 - { 2. The love of wealth, &c. &c.

THE WORKS OF NATURE.

What is it you love ?

Simply, all things that live,
 From the crooked worm to man's imperial form
 And God-resembling likeness. The poor fly,
 That makes short holyday in the sun-beam,
 And dies by some child's hand. The feeble bird
 With little wings, yet greatly venturous
 In the upper sky. The fish in th' other element
 That knows no touch of eloquence.—What else ?
 Yon tall and elegant stag,
 Who paints a dancing shadow of his horns
 In the water, where he drinks^a.

1. WHENCE is it that Solomon putteth the slug-gard to school unto the ant ; and Jesus sendeth the distrustful to the lily of the field ? Was it that the creatures should pass carelessly by, only seen, not thought upon ? was it that we should view the

^a C. Lamb.

several creatures, idly and without use, as they view us^a?

2. Observe in the vegetation of plants from the first sowing of the seed. Pluck up the seed after it has remained for two or three days in the ground, and observe in what manner the seed begins to swell, grow plump, and be filled, or become turgid, as it were, with spirit; next, how it bursts the skin, and strikes its fibres with some tendency upwards, unless the earth be very stubborn; how it shoots its fibres, in part, to constitute roots downwards: in part, to form stems upwards; and sometimes creeping sideways, as if there to find the earth more open, pervious, and yielding, &c.

3. Light passes from the sun to the earth, a space of ninety-five millions of miles, in eight minutes, and the beams of the smallest taper are visible at sea, in a dark night, for at least three miles: so that the particles of light instantaneously fill a

^a Bishop Hall.—See *ante* page 12. The world was made to be inhabited by beasts, but studied and contemplated by man.

spherical space of six miles in diameter, or 1,130,976 cubical miles^a.

Instances of the exquisite subtlety of nature are infinite. That so small a drop of ink in a pen should be drawn out into so many letters or lines, as we find it; that silver gilt upon its external surface, should be drawn to such a vast length of gilded wire; that so very small a worm as that found in the skin, should have a spirit, and a peculiar structure and organization of different parts; that a little saffron should tinge a whole hogshead of water; that a little civet or musk should fill a large chamber with its odour; that such a great cloud of smoke should be raised from a little incense; that the exact differences of

^a These are what Bacon terms lancing instances. "In the twentieth place come lancing instances, which we also, for a different reason, call by the name of vellicating instances. We call them vellicating instances, because they twitch the understanding; and lancing instances, because they cut or lance through nature; whence we also call them democritical instances; that is, such as remind the understanding of the admirable and exquisite subtilty of nature, so as to excite and awaken it to attention, observation, and proper enquiry."

sounds, should be every way conveyed through the air, and even through the holes and pores of wood and water, (though much weakened, indeed, in the passage,) and be reflected with great distinctness and velocity; that light and colour should so suddenly pass through such a bulk of solid matter, as glass, or of a fluid, as water; yet so as at the same time to convey a great and exquisite variety of images, even though the light suffers refraction and reflection; that the loadstone should operate through all kinds of bodies, even the most compact and solid; and what is still more wonderful, that in all these cases the action of one thing does not greatly hinder the action of another, in a neutral or indifferent medium, such as the air is. Thus numberless images of visible objects are carried through the air; numberless percussions of articulate voices; numberless specific odours, as those of violets, roses, &c. even cold, heat, and magnetical virtues, all pass through the air at once, without obstructing one another, as if each of them had its own sepa-

rate way or passage, so as to prevent impinging against, meeting with, or obstructing one another.

4. The loadstone animates^a numberless bodies without loss or diminution of its virtue.—By the rapid and powerful expansion of gun-powder into flame, vast masses of building are in a moment overturned, and great weights thrown to considerable distances.—By some poisons the

^a In the twenty-seventh, says Lord Bacon, among our prerogative instances, come magical instances; by which we understand such wherein the matter, or efficient, is but small, compared with the greatness of the work, or effect, produced: so that though these instances were common, they would still be almost miraculous; some of them at first sight, and others even when attentively considered. Nature, indeed, of herself, affords these sparingly; but what she may do, when farther searched and entered into; and after the discovery of forms, latent processes and concealed structures; will appear to posterity.

These magical effects, so far as we can hitherto conjecture, are produced three ways; viz. (1.) by self-multiplication, as in fire, and those poisons, called specific; as also in motions, which pass and increase, as they go, from wheel to wheel; (2.) by excitation, or invitation, in another body; as the loadstone animates numberless needles, without loss, or diminution of its virtue; and we find the same kind of virtue in yeast, &c. (3.) by the preoccupation of motion, as we above observed in gunpowder, guns, and mines.

most powerful animals may in a moment be destroyed^a.

5. What reason may not go to school to the wisdom of bees, ants and spiders? What wise hand teacheth them to do what reason cannot teach us? Ruder heads stand amazed at these prodigious pieces of nature, whales, elephants, dromedaries and camels: these, I confess, are the colossuses and ma-

^a Mons. Condamine relates the experiments made by him with the vegetable poison of *ticunas* mixed with that of *lamas*.

June 8th.—I made a very small incision with a lancet between the ears of a cat, and with a pencil I put into it a drop of the poison: in an instant the creature died in my hands.

July 15th.—I pricked a hawk in the left claw: into the puncture I introduced a small drop of the poison, and then set the creature at liberty; but he could not fly: the utmost he could do was to perch on a stick, which was within six inches of the ground. He shook his head several times, as if to get rid of something that seemed troublesome in his throat. His eyes were restless, and his feathers were all bristled up. His head fell between his legs, and in three minutes he died.

M. le Chevalier de Grossée had an eagle, which he kept a good while in his court-yard, and intended to make a present of it to M. Reaumur, to adorn his cabinet, but wanted to know how to put it to death without injuring its feathers. M. de Reaumur sent him an arrow fresh dipped in the poison: it was stuck into the wing of this large bird, the eagle dropped down dead in an instant.

jestic pieces of her hand. But in these narrow engines there is more curious mathematics: and the civility of these little citizens, more nearly sets forth the wisdom of their Maker^a.

6. I hold there is a general beauty in the works of God, and therefore no deformity in any kind of species of creature whatsoever. I cannot tell by what logick we call a toad, a bear, or an elephant ugly, they being created in those outward shapes and figures which best express the actions of their inward forms; and having passed that general visitation of God, who saw that all that he had made was good; that is, conformable to his will, which abhors deformity, and is the rule of order and beauty: there is no deformity but in monstrosity, wherein, notwithstanding, there is a kind of beauty^b, Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkable than the principal fabric^c.

^a Sir T. Browne.

^b See note M at the end of this tract.

^c Sir Thomas Browne.

7. As travellers, in a foraine countrey, make every sight a lesson, so ought we in this our pilgrimage. Thou seest the heaven rolling, above thine head, in constant and unmoveable motion: the starrs so overlooking one another, that the greatest shew little: the least greatest, all glorious ; the aire full of the bottles of raine, or fleeces of snow, or divers forms of fiery exhalations. The sea, under one uniform face, full of strange and monstrous shapes: beneath the earth so adorned with variety of plants, that thou canst not but tread on many at once with every foot ; besides the store of creatures that flie above it, walke upon it, live in it. Thou idle truant, doest thou learn nothing of so many masters?

THE WORKS OF ART.

Perdita. For I have heard it said,
 'There is an art, which in their piddness shares
 With great creating nature.

Pol. Say there be,
 Yet nature is made better by no mean,
 But nature makes that mean;
 So over that art, which you say adds to nature,
 Is an art that nature makes; you see, sweet maid,
 We marry a gentle scyon to the wildest stock,
 And make conceive a bark of baser kind
 By bud of nobler race. This is an art
 Which does mend nature, change it rather; but
 The art itself is nature^a.

WE admire, says a favourite author, the industry and skilfulness of the bee in gathering honey out of the flowers, carrying it home and disposing of it in several cells ingeniously contrived for the purpose;—the wisdom of the little ant in a hundred

^a See note N at the end of this tract.

particular instances of her polity and managery of business;—the curious embroidery and network of the busie spider in making webs, and pursuing her game;—the strange artifice of the poor silk-worm, which, by the impulse of mere nature, works herself out of breath, and spends herself to clothe nobles. But let us sit awhile at home, and call back our rambling thoughts, and view ourselves, and we shall certainly find the human intellectuals pitching upon more noble objects, propounding more excellent ends, and pursuing them with proper and apt methods; insomuch that we shall find ourselves astonished at our own powers, and the wisdom of him that made us. If we do but cast our eyes backward to those works already attained, are they not like so many fair provinces conquered and taught a new language? Have there not lately been discovered certain glasses, by means whereof, as by boats or little ships of intelligence, a nearer commerce is opened and carried on with the celestial bodies? Does not the mariner also

find, by the help of a small magnet, a safe path in the waters, and wing his way to the harbour as surely as doth heaven's own bird? Have we not also by the industry of good Mr. Caxton, who, going out into foreign lands to cloathe men's bodies, hath brought home and perfected what shall exceedingly cloathe and ornament their minds, that ingenious art of printing, condemned in other countries as a work of darkness, but exalted here to a place of sanctity, being carried on in God's own house^a, a work worthy of that holy place, for thereby are the poor taught, a charity deemed so great as to be one proof of the divineness of Christ's mission.—And the fabrick which sustains this device, without which help ignorance would be but half conquered: the very paper from which you are now reading is in itself no mean contrivance; for, if well observed, artificial matters are either merely wove with direct and transverse threads, as silk, cloth, linen, &c. or made of concreted juices,

^a See note T at the end of this tract.

as brick, clay, glass, enamel, porcelane, and the like; which, if well united, shine; but if less united, prove hard, but bear no polish; and all these latter substances made of concreted juices are brittle, and do not hold well together. On the other hand, paper is a tenacious substance that may be cut or torn, so that it resembles, and in a manner rivals, the skin or membrane of some animal, the leaves of some plant, or the like production of nature: for 'tis neither brittle as glass, nor thready as cloth; for though it has its fibres, yet it has no distinct threads; but doth exactly resemble the texture of natural matters: insomuch that the like can hardly be found again among artificial things. And here, which doth ill-suit the tranquil scholar, who is, for the most part, willing only to commend the fair arts of peace, I am in some sort bound to mention the lately discovered powder, so inflammable that it may be kindled by the smallest spark, and yet withal so potent that it can discharge thorow metal tubes divers heavy substances, and with such mortal vio-

lence as might seem to imitate Jove's own thunder^a.

Surely when we set before us the condition of these times, and withal diligently behold with what various supplies and supports we are furnished; the height and vivacity of many wits, the excellent monuments of ancient writers, which as so many great lights shine before us; the art of printing, which communicates books with a liberall hand to men of all fortunes; the travel'd bosome of the ocean and of the world, opened on all parts, whereby multitudes of experiments unknown to the ancients have been disclosed; and naturall history, by the accesse of an infinite masse advanced: the leasure wherewith the kingdomes and states of Europe every where abound; and the inseparable property which attends time it selfe, which is, ever more and more to disclose truth:—when we think, I say, on these advantages, and contemplate the wonderful phænomena of art the world is furnished

^a See note O at the end of this tract.

withal, and we sit as the principal spectators thereof, let us offer our sacrifices of praise, and acknowledge that “the spirit of man is as the lamp of God, wherewith may be searched the inwards of all secrets;” and let us not despair, but, trusting in the powers given to us, continue in endless progression until all things are subdued under our feet.”

THE ADVANTAGES OF KNOWLEDGE.

A few of the advantages of knowledge may be thus exhibited.

1. Knowledge avoids the misery to which ignorance is exposed.
2. Knowledge rejects false and selects true pleasures.
3. Knowledge humanizes the possessor.
4. Knowledge preserves order in society.
5. Knowledge is power.

I.

KNOWLEDGE AVOIDS THE MISERY TO WHICH IGNORANCE
IS EXPOSED.

*Felix, qui potuit rerum cognoscere causas,
Quique metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari.*

1. Benvenuto Cellini, when speaking of his grandfather Andrew Cellini, says: " He was still living when I was about three years of age, and he then above an hundred. They had one day removed a water-pipe, and there came out of it a large scorpion, which they had not perceived: it descended upon the ground, and had crept under a great bench when I saw it, and ran to take hold of it. This scorpion was of such a size, that, whilst I held it in my little hand, it put out its tail on one side, and on the other darted its two mouths. I ran overjoyed to my grandfather. The good old man begged it of me, but I grasped it the harder and cried, for I did

not choose to part with it. My father took a pair of scissars, and, humouring me all he could, he cut off the tail and head of the scorpion, without my having received any injury.

2. A little girl sat on a fine summer's morning by the side of a river, eating her bread and milk from a small basin which she held in her hand. A snake crept up the bank, raised itself, and, bending over, took a piece of the bread and instantly shrunk back. The child, pleased with the beautiful colours and flexible form of the creature, looked eagerly, but in vain, for its retreat. She returned disappointed to finish her meal. In a few moments the snake again raised itself, and was just taking the largest piece of bread, when the child, lifting up her hand, said, "*Not so fast, speckled back.*"

3. Near to the Hartz Mountains in Germany, a gigantic figure has from time immemorial occasionally appeared in the heavens. It is indistinct, but always resembles the form of a human being. Its appearance has ever been a certain indication

of approaching misfortune. It is called the Spectre of the Broken. It has been seen by many travellers. In speaking of it, Monsieur Jordan says: "In the course of my repeated tours through the Hartz Mountains, I often, but in vain, ascended the Broken, that I might see the Spectre. At length, on a serene morning, as the sun was just appearing above the horizon, it stood before me, at a great distance, towards the opposite mountain. It seemed to be the gigantic figure of a man. It vanished in a moment." In September 1796, the celebrated Abbé Haüy visited this country. He says: "After having ascended the mountain for thirty times, I at last saw the Spectre. It was just at sun-rise in the middle of the month of May, about four o'clock in the morning. I saw distinctly a human figure of a monstrous size. The atmosphere was quite serene towards the east. In the south-west a high wind carried before it some light vapours, which were scarcely condensed into clouds and hung round the mountains upon

which the figure stood. I bowed. The colossal figure repeated it. I paid my respects a second time, which was returned with the same civility. I then called the landlord of the inn; and having taken the same position which I had before occupied, we looked towards the mountain, when we clearly saw two such colossal figures, which, after having repeated our compliment by bending their bodies, vanished.—When the rising sun throws his rays over the Broken upon the body of a man standing opposite to fleecy clouds, let him fix his eye steadfastly upon them, and in all probability he will see his own shadow extending the length of five or six hundred feet, at the distance of about two miles from him.”

4. *Ignorance* can shake strong sinews with idle thoughts, and sink brave hearts with light sorrows, and doth lead innocent feet to impure dens, and haunts the simple rustic with credulous fears, and the swart Indian with that more potent magic, under which spell he pines and dies. And by ignorance is

a man fast bound from childhood to the grave, till knowledge, which is the revelation of good and evil, doth set him free.

5. Wisdom makes all the troubles, griefs and pains incident to life, whether casual adversities, or natural afflictions, easy and supportable, by rightly valuing the importance, and moderating the influence of them. It suffers not busy fancy to alter the nature, amplify the degree, or extend the duration of them, by representing them more sad, heavy and remediless than they truly are. It allows them no force beyond what naturally and necessarily they have, nor contributes nourishment to their increase. It keeps them at a due distance, not permitting them to encroach upon the soul, or to propagate their influence beyond their proper sphere^a.

6. Knowledge mitigates the fear of death and adverse fortune: for, if a man be deeply imbued with the contemplation of mortality and the corruptible nature of all things, he will easily concur with

^a Barrow, and see note P at the end of this Tract.

Epictetus who went forth one day and saw a woman weeping for her pitcher of earth that was broken ; and went forth the next day and saw a woman weeping for her son that was dead : and thereupon said, “ *Heri vidi fragilem frangi; hodie vidi mortalem mori.*” And therefore Virgil did excellently and profoundly couple the knowledge of causes and the conquest of all fears as concomitant :

Felix, qui potuit rerum cognoscere causas,
 Quique metus omnes et inexorabile fatum
 Subjecit pedibus, strepitumque Acherontis avari^a.

II.

KNOWLEDGE REJECTS FALSE AND SELECTS TRUE PLEASURES^b.

1. Wisdom doth balance in her scales those true and false pleasures which do equally invite the senses ; and rejecting all such as have no solid value

^a Lord Bacon.

^b See the Choice of Hercules—See also Paradise Regained—Barrow’s Sermon on the Pleasantness of Religion—and Bacon on the Advantages of Learning.

or lasting refreshment, doth select and take to her bosom those delights that, proving immortal, do seem to smell and taste of that paradise from which they sprung. Like the wise husbandman who, taking the rough grain which carries in its heart the bread to sustain life, doth trample under foot the gay and idle flowers which many times destroy it.

2. Wisdom instructs us to examine, compare, and rightly to value the objects that court our affections, and challenge our care; and thereby regulates our passions, and moderates our endeavours, which begets a pleasant serenity and peaceable tranquillity of mind. For when, being deluded with false shews, and relying upon ill grounded presumptions, we highly esteem, passionately affect, and eagerly pursue things of little worth in themselves, or concernment to us, as we unhandsomely prostitute our affections, and prodigally mis-spend our time, and vainly lose our labour; so the event not answering our expectation, our minds thereby are confounded, disturbed and distempered. But when, guided by

right reason, we conceive great esteem of and zealously are enamoured with, and vigorously strive to attain things of excellent worth, and weighty consequence, the conscience of having well placed our affections, and well employed our pains, and the experience of fruits corresponding to our hopes, ravishes our mind with unexpressible content. And so it is: Present appearance and vulgar conceit ordinarily impose upon our fancies, disguising things with a deceitful varnish, and representing those that are vainest with the greatest advantage; whilst the noblest objects being of a more subtile and spiritual nature, like fairest jewels enclosed in a homely box, avoid the notice of gross sense, and pass undiscerned by us. But the light of wisdom, as it unmasks specious imposture, and bereaves it of its false colours; so it penetrates into the retirements of true excellency, and reveals its genuine lustre. For example, corporeal pleasure, which so powerfully allures and enchants us, wisdom declares that it is but a present, momentary, and transient

satisfaction of brutish sense, dimming the light, sullyng the beauty, impairing the vigour, and restraining the activity of the mind; diverting it from better operations, and indisposing it to enjoy purer delights; leaving no comfortable relish or gladsome memory behind it, but often followed with bitterness, regret and disgrace. That the profit the world so greedily gapes after is but a possession of trifles, not valuable in themselves, nor rendering the masters of them so: accidentally obtained, and promiscuously enjoyed by all sorts, but commonly by the worst of men; difficultly acquired, and easily lost; however, to be used but for a very short time, and then to be resigned into uncertain hands. That the honour men so dote upon is, ordinarily, but the difference of a few petty circumstances, a peculiar name or title, a determinate place, a distinguishing ensign; things of only imaginary excellence, derived from chance, and conferring no advantage, except from some little influence they have upon the arbitrary opinion and fickle humour of the

people; complacence in which is vain, and reliance upon it dangerous. That power and dominion, which men so impatiently struggle for, are but necessary evils introduced to restrain the bad tempers of men; most evil to them that enjoy them; requiring tedious attendance, distracting care, and vexatious toil; attended with frequent disappointment, opprobrious censure, and dangerous envy; having such real burthens, and slavish incumbrances, sweetened only by superficial pomps, strained obsequiousness, some petty privileges and exemptions scarce worth the mentioning. That wit and parts, of which men make such ostentation, are but natural endowments, commendable only in order to use, apt to engender pride and vanity, and hugely dangerous, if abused or mis-employed. What should I mention beauty, that fading toy; or bodily strength and activity, qualities so palpably inconsiderable? Upon these and such like flattering objects, so adored by vulgar opinion, wisdom exercising severe and impartial judgment, and per-

ceiving in them no intrinsic excellence, no solid content springing from them, no perfection thence accruing to the mind, no high reward allotted to them, no security to the future condition, or other durable advantages proceeding from them; it concludes they deserve not any high opinion of the mind, nor any vehement passion of the soul, nor any laborious care to be employed on them, and moderates our affections toward them: it frees us from anxious desire of them; from being transported with excessive joy in the acquisition of them; from being overwhelmed with disconsolate sorrow at the missing of them, or parting with them; from repining and envying at those who have better success than ourselves in the procuring them; from immoderate toil in getting, and care in preserving them: and so delivering us from all these unquiet anxieties of thought, tumultuous perturbations of passion, and tedious vexations of body, it maintains our minds in a chearful calm, quiet indifferency, and comfortable liberty. On the other side, things

of real worth and high concernment, that produce great satisfaction to the mind, and are mainly conducive to our happiness, such as are a right understanding and strong sense of our obligations to Almighty God, and relations to men, a sound temper and complexion of mind, a virtuous disposition, a capacity to discharge the duties of our places, a due qualification to enjoy the happiness of the other world; these and such like things, by discovering their nature, and the effects resulting from them, it engages us highly to esteem, ardently to affect, and industriously to pursue; so preventing the inconveniencies that follow the want of them, and conveying the benefits arising from the possession of them^a.

3. Nous éprouvons sans cesse une variété de perceptions qui ne nous intéressent pas, qui glissent pour ainsi dire sur nous, sans fixer notre attention. Ainsi, la plupart des objets qui nous sont familiers, ne produisent plus une sensation assez forte, pour

^a Barrow.

nous causer de la peine ou du plaisir. On ne peut donner ce nom qu'aux perceptions intéressantes, à celles qui se font remarquer dans la foule, et dont nous désirons ou la durée, ou la fin. Ces perceptions intéressantes sont simples ou complexes: simples, si on ne peut pas les décomposer en plusieurs: complexes, si elles sont composées de plusieurs plaisirs ou de plusieurs peines simples, ou même de plaisirs et de peines tout-à-la-fois. Ce qui nous détermine à regarder plusieurs plaisirs comme un plaisir complexe, et non pas comme plusieurs plaisirs simples, c'est la nature de la cause qui les excite. Tous les plaisirs qui sont produits par l'action d'une même cause, nous sommes portés à les considérer comme un seul. Ainsi un spectacle qui flatte en même-tems plusieurs de nos facultés sensibles par la beauté des décorations, la musique, la compagnie, les parures, le jeu des acteurs, constitue un plaisir complexe.

Il a fallu un grand travail analytique pour dresser un catalogue complet des plaisirs et des peines sim-

ples. Ce catalogue même est d'une aridité qui rebutera bien des lecteurs; car ce n'est pas l'ouvrage du romancier qui cherche à plaire et à émouvoir, c'est le compte rendu, l'inventaire de nos sensations.

Plaisirs simples.

1°. *Plaisirs des Sens*: ceux qui se rapportent immédiatement à nos organes, indépendamment de toute association, plaisirs du *Goût*, de l'*Odorat*, de la *Vue*, de l'*Ouïe*, du *Toucher*; de plus, le bien-être de la *Santé*, ce cours heureux des esprits, ce sentiment d'une existence légère et facile, qui ne se rapporte pas à un sens particulier, mais à toutes les fonctions vitales: enfin, les plaisirs de la *Nouveauté*, ceux que nous éprouvons, lorsque de nouveaux objets s'appliquent à nos sens. Ils ne forment pas une classe différente; mais ils jouent un si grand rôle, qu'il faut en faire une mention expresse^a.

^a See *postea* for further Observations upon the Pleasures of the Senses.

2°. *Plaisirs de la Richesse*: on entend par là, ce genre de plaisir que donne à un homme la possession d'une chose qui est un instrument de jouissance ou de sécurité, plaisir plus vif au moment de l'acquisition.

3°. *Plaisirs de l'Adresse*: ce sont ceux qui résultent de quelque difficulté vaincue, de quelque perfection relative dans le maniement et l'emploi des instrumens qui servent à des objets d'agrément ou d'utilité. Une personne qui touche du clavecin, par exemple, éprouve un plaisir parfaitement distinct de celui qu'elle auroit à entendre la même pièce de musique exécutée par un autre.

4°. *Plaisirs de l'Amitié*: ceux qui accompagnent la persuasion de posséder la bienveillance de tel ou tels individus en particulier, et de pouvoir en conséquence attendre de leur part des services spontanés et gratuits.

5°. *Plaisirs d'une bonne Réputation*: ce sont ceux qui accompagnent la persuasion d'acquérir ou de posséder l'estime et la bienveillance du monde

qui nous environne, des personnes en général avec qui nous pouvons avoir des relations ou des intérêts; et pour fruit de cette disposition, de pouvoir espérer de leur part au besoin des services volontaires et gratuits.

6°. *Plaisirs du Pouvoir*: ceux qu'éprouve un homme qui se sent les moyens de disposer les autres à le servir par leurs craintes ou leurs espérances, c'est-à-dire, par la crainte de quelque mal et l'espérance de quelque bien qu'il pourroit leur faire.

7°. *Plaisirs de la Piété*: ceux qui accompagnent la persuasion d'acquérir ou de posséder la faveur de Dieu, et de pouvoir en conséquence en attendre des grâces particulières, soit dans cette vie, soit dans une autre.

8°. *Plaisirs de la Bienveillance*: ceux que nous sommes susceptibles de goûter, en considérant le bonheur des personnes que nous aimons. On peut les appeler encore *Plaisirs de sympathie*, ou *Plaisirs des affections sociales*. Leur force est plus ou

moins expansive: ils peuvent se concentrer dans un cercle étroit, ou s'étendre sur l'humanité entière. La bienveillance s'applique aux animaux dont nous aimons les espèces ou les individus: les signes de leur bien-être nous affectent agréablement.

9°. *Plaisirs de la Malveillance*: ils résultent de la vue ou de la pensée des peines qu'endurent les êtres que nous n'aimons pas, soit hommes, soit animaux. On peut les appeler encore *Plaisirs des passions irascibles, de l'antipathie, des affections anti-sociales*.

10°. Lorsque nous avons goûté tel ou tel plaisir, ou même en certains cas, lorsque nous avons souffert telle ou telle peine, nous aimons à nous les retracer exactement, selon leur ordre, sans en altérer les circonstances. Ce sont les *Plaisirs de la Mémoire*. Ils sont aussi variés que les souvenirs qui en sont l'objet.

11°. Mais quelquefois la mémoire nous suggère l'idée de certains plaisirs que nous rangeons dans un ordre différent, selon nos désirs, et que nous ac-

compagnons des circonstances les plus agréables qui nous ont frappé, soit dans notre vie, soit dans la vie des autres hommes. Ce sont les *Plaisirs de l'Imagination*. Le peintre qui copie d'après nature, représente les opérations de la mémoire. Celui qui prend çà et là des groupes et les assemble à son gré, représente l'imagination. Les nouvelles idées dans les Arts, dans les Sciences, les découvertes intéressantes pour la curiosité, sont des plaisirs de l'imagination qui voit agrandir le champ de ses jouissances.

12°. L'idée d'un plaisir futur, accompagné de la croyance d'en jouir, constitue le *Plaisir de l'Espérance*.

13°. *Plaisirs d'Association*. Tel objet ne peut donner aucun plaisir en lui-même; mais s'il s'est lié ou associé dans l'esprit avec quelque objet agréable, il participe à cet agrément. Ainsi, les divers incidens d'un jeu de hasard, quand on joue pour rien, tirent leur plaisir de leur association avec le plaisir de gagner.

14°. Enfin, il y a des Plaisirs fondés sur des Peines. Lorsqu'on a souffert, la cessation ou la diminution de la douleur est un plaisir, et souvent très-vif. On peut les appeler *Plaisirs du Soulagement* ou de la *Délivrance*. Ils sont susceptibles de la même variété que les peines.

Tels sont les matériaux de toutes nos jouissances. Ils s'unissent, se combinent, se modifient de mille manières; ensorte qu'il faut un peu d'exercice et d'attention pour dé mêler dans un Plaisir complexe, tous les Plaisirs simples qui en sont les élémens.

Le plaisir que nous fait l'aspect de la campagne est composé de différens plaisirs des Sens, de l'Imagination, et de la Sympathie. La variété des objets, les fleurs, les couleurs, les belles formes des arbres, les mélanges d'ombre et de lumière réjouissent la vue; l'oreille est flattée du chant des oiseaux, du murmure des fontaines, du bruit léger que le vent excite dans les feuillages; l'air embaumé des parfums d'une fraîche végétation porte à l'odorat des sensations agréables, en même tems que sa pureté

et sa légèreté rendent la circulation du sang plus rapide, et l'exercice plus facile. L'imagination, la bienveillance embellissent encore cette scène, en nous présentant des idées de richesse, d'abondance, de fertilité. L'innocence et le bonheur des oiseaux, des troupeaux, des animaux domestiques contraste agréablement avec le souvenir des fatigues et des agitations de notre vie. Nous prêtons aux habitants des campagnes tout le plaisir que nous éprouvons nous-mêmes par la nouveauté de ces objets. Enfin, la reconnaissance pour l'Être Suprême, que nous regardons comme l'auteur de tous ces bienfaits, augmente notre confiance et notre admiration^a.

KNOWLEDGE HUMANIZES THE POSSESSOR.

1. Upon the capture of prisoners in the European settlements in America, they are tortured by every pain which the mind of man ingenious in cruelty

^a Jer. Bentham: and see note N, at the end of this tract.

can invent; and the women, transformed into something worse than furies, exceed the men in these scenes of horror. “This serves,” says Burke, “to shew to what an inconceivable degree of barbarity the passions of men let loose will carry them. It will point out to us the advantages of a religion that teaches a compassion to our enemies, which is neither known nor practised in other religions; and it will make us more sensible than some appear to be of the value of commerce, the arts of a civilized life, and the lights of literature; which, if they have abated the force of some of the natural virtues by the luxury which attends them, have taken out likewise the sting of our natural vices, and softened the ferocity of the human race without enervating their courage^a.”

2. Ignorant of all things, a young boy will in very wantonness destroy nests, which have been patiently built, with a watchful eye, and a weary wing, and a cheated appetite, and a fond instinct, till all should

^a See Burke's *European Settlements in America*, p. 198.

be warm and ready for the expected brood; and that very brood, so carefully lodged and so tenderly watched, he shall dash to the ground without pity, for he is without knowledge. *Not so the poet:*

Thy wee-bit *housie* now in ruin,
 Its silly wa's the winds are strewin !
 An' naething now to build a new one,
 O' foggage green !
 And bleak December's winds ensuin !
 Baith snell and keen.

Thou saw the fields laid bare an' waste,
 An' weary winter comin fast,
 An' cozie here, beneath the blast,
 Thou thought to dwell,
 Till crash, the cruel *coulter* past
 Out thro' thy cell.

That wee-bit heap o' leaves an' stibble,
 Has cost thee many a weary nibble !
 Now thou's turn'd out, for a' thy trouble,
 But house or hald,
 To thole the winter's sleety dribble,
 An' cranreuch could^a !

Not so the prophet! who describes the highest

^a Robert Burns.—“To a Mouse, on turning her up in her nest with the plough.”

intelligence, as caring for the cattle in Nineveh, and not only preserving his people in the desert, but gently leading the kids that were with young.

3. It is an assured truth which is contained in these verses :

Scilicet ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.

It taketh away the wildness and barbarism and fierceness of men's minds. But indeed the accent had need be upon *fideliter*; for a little superficial learning doth rather work a contrary effect. It taketh away all levity, temerity, and insolency, by copious suggestion of all doubts and difficulties, and acquainting the mind to balance reasons on both sides, and to turn back the first offers and conceits of the mind, and to accept of nothing until it is examined and tried^a.

4. Si *Descartes* eut quelques foiblesses de l'humanité, il eut aussi les principales vertus du philosophe. Sobre, tempérant, ami de la liberté et de

^a Bacon.

la retraite, reconnoissant, libéral, sensible à l'amitié, tendre, compatissant, il ne connoissoit que les passions douces et savoit résister aux violentes. Quand on me fait offense, disoit-il, *je tâche d'élever mon ame si haut, que l'offense ne parvienne pas jusqu'à elle.* L'ambition ne l'agita pas plus que la vengeance. Il disoit, comme Ovide: *Vivre caché, c'est vivre heureux.*—*Newton* étoit doux, tranquille, modeste, simple, affable, toujours de niveau avec tout le monde, ne se démentit point pendant le cours de sa longue et brillante carrière. Il auroit mieux aimé être inconnu, que de voir le calme de sa vie troublé par ces orages littéraires, que l'esprit et la science attirent à ceux qui cherchent trop la gloire. Je me reprocherois, disoit-il, mon imprudence, de perdre une chose aussi réelle que le repos, pour courir après une ombre.

5. I thank God, amongst those millions of vices . I do inherit and hold from Adam, I have escaped one, and that a mortal enemy to charity, the first and father sin, not only of man, but of the devil,

pride; a vice whose name is comprehended in a monosyllable, but in its nature not circumscribed with a world; I have escaped it in a condition that can hardly avoid it: Those petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feathers unto mine. I have seen a grammarian tower and plume himself over a single line in Horace, and show more pride in the construction of one ode, than the author in the composure of the whole book. For my own part, besides the *jargon* and *patois* of several provinces, I understand no less than six languages; yet I protest I have no higher conceit of myself, than had our fathers before the confusion of Babel, when there was but one language in the world, and none to boast himself either linguist or critick. I have not only seen several countries, beheld the nature of their climes, the chorography of their provinces, topography of their cities, but understood their several laws, customs and policies; yet cannot all this perswade the dulness of my spirit unto such an opi-

nion of myself, as I behold in nimbler and conceited heads that never looked a degree beyond their nests. I know the names and somewhat more of all the constellations in my horizon; yet I have seen a prating mariner, that could only name the pointers and the north-star, out-talk me, and conceit himself a whole sphere above me^a.

6. All the world, all that we are and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues, are as so many arguments to make our souls dwell low in the deep valleys of humility^b.

KNOWLEDGE PROMOTES ORDER.

1. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them

^a Sir T. Browne.

^b Bishop Taylor.

that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travel: for he shall find her sitting at his doors. To think therefore upon her, is perfection of wisdom: and whoso watcheth for her, shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws.

2. Wisdom discovers our relations, duties and concernments, in respect of men, with the natural grounds of them; thereby both qualifying and inclining us to the discharge of them: whence exceeding convenience, pleasure and content ensues. By it we understand we are parts and members of the great body, the universe; and are therefore concerned in the good management of it, and are thereby obliged to procure its order and peace, and by no irregular undertaking to disturb or discompose

it; which makes us honest and peaceable men: that we proceed from the same primitive stock, are children of the same father, and partake of the same blood with all men; are endowed with like faculties of mind, passions of soul, shape of body and sense of things: that we have equally implanted in our original constitution inclinations to love, pity, gratitude, sociableness, quiet, joy, reputation: that we have an indispensable need and impatient desire of company, assistance, comfort and relief: that therefore it is according to the design of nature, and agreeable to reason, that to those, to whom our natural condition by so many bands of cognation, similitude and mutual necessitude, hath knit and conjoined us, we should bear a kind respect and tender affection; should cheerfully concur in undergoing the common burthens; should heartily wish and industriously promote their good, assist them in accomplishing their reasonable desires, thankfully requite the courtesies received from them, congratulate and rejoice with them in their pro-

sperity, comfort them in their distresses, and as we are able, relieve them; however, tenderly compassionate their disappointments, miseries and sorrows. This renders us kind and courteous neighbours; sweet and grateful companions. It represents unto us the dreadful effects and insupportable mischiefs arising from breach of faith, contravening the obligations of solemn pacts, infringing public laws, deviating from the received rules of equity, violating promises, and interrupting good correspondence among men: by which considerations it engages us to be good citizens, obedient subjects, just dealers, and faithful friends. It minds us of the blindness, impotence and levity, the proneness to mistake, and misbehaviour that human nature necessarily is subject to; deserving rather our commiseration, than anger or hatred, which prompts us to bear the infirmities of our brethren, to be gentle in censure, to be insensible of petty affronts, to pardon injuries, to be patient, exorable and reconcileable to those that give us greatest cause of

offence. It teaches us, the good may, but the evil of our neighbour can in no wise advantage us; that from the suffering of any man, simply considered, no benefit can accrue, nor natural satisfaction arise to us; and that therefore 'tis a vain, base, brutish and unreasonable thing, for any cause whatsoever, to desire or delight in the grief, pain or misery of our neighbour, to hate or envy him, or insult over him, or devise mischief to him, or prosecute revenge upon him; which makes us civil, noble and placable enemies, or rather no enemies at all. So that wisdom is in effect the genuine parent of all moral and political virtue, justice and honesty; as Solomon says in her person, I lead in a way of righteousness, and in the midst of the paths of judgment. And how sweet these are in the practice, how comfortable in the consequences, the testimony of continual experience, and the unanimous consent of all wise men sufficiently declare^a.

3. In Orpheus's Theatre all beasts and birds as-

^a BARROW.

sembled, and forgetting their several appetites, some of prey, some of game, some of quarrel, stood all sociably together, listening to the airs and accords of the harp; the sound whereof no sooner ceased, or drowned by some louder noise, but every beast returned to his own nature; wherein is aptly described the nature and condition of men: who are full of savage and unreclaimed desires of profit, of lust, of revenge, which as long as they give ear to precepts, to laws, to religion, so sweetly touched with eloquence, and persuasion of books, of sermons, of harangues; so long is society and peace maintained; but if their instruments be silent, or sedition and tumult make them not audible, all things dissolve into anarchy and confusion^a.

KNOWLEDGE IS POWER.

1. The power of a man is his means to attain any object which it may have in view.

^a Bacon.

2. Archimedes by his knowledge of optics was enabled to burn the Roman fleet before Syracuse, and baffle the unceasing efforts of Marcellus to take the town.—An Athenian admiral delayed till evening to attack, on the coast of Attica, a Lacedemonian fleet, which was disposed in a circle, because he knew that an evening breeze always sprung up from the land. The breeze arose, the circle was disordered, and at that instant he made his onset.—The Athenian captives by repeating the strains of the learned poet Euripides were enabled to charm their masters into a grant of their liberty.

In Lichtenstein's travels in Africa, he says: "Near one of these pits was the proper habitation of Van Wyk. On account of the weakness of our horses, he had lent us some of his oxen to assist in conveying us on to the next place where we were to stop. While our oxen were grazing awhile, and we sought the shade within the door of his house, he related to us the following history. 'It is now,' he said, 'more than two years since, in the very place where

we stand; my wife was sitting within the house, near the door; the children were playing about her, and I was without, near the house, busied in doing something to a waggon; when, suddenly, though it was mid-day, an enormous lion appeared, came up, and laid himself quietly down in the shade, upon the threshold of the door. My wife, aware of the danger attending any attempt to fly, remained motionless in her place, while the children took refuge in her lap. The cry they uttered attracted my attention, and I hastened towards the door; but my astonishment may well be conceived when I found the entrance to it barred in such a way. Although the animal had not seen me, unarmed as I was, escape seemed impossible; yet I glided gently, scarcely knowing what I meant to do, to the side of the house, up to the window of my chamber, where I knew my loaded gun was standing. By a most happy chance, I had set it into the corner close by the window, so that I could reach it with my hand; for, as you may perceive, the opening is

too small to admit of my having got in; and, still more fortunately, the door of the room was open, so that I could see the whole danger of the scene. The lion was beginning to move; there was no longer any time to think: I called softly to the mother not to be alarmed, and, invoking the name of the Lord, fired my piece. The ball passed directly over the hair of my boy's head, and lodged in the forehead of the lion, immediately above his eyes;—he never stirred more.”

3. Knowledge is the just and lawful sovereignty over men's minds: it being remembered that the honest and just bounds of observation by one person upon another, extend no further but to understand him sufficiently whereby not to give him offence; or whereby to be able to give him faithful counsel; or whereby to stand upon reasonable guard and caution with respect to a man's self: but to be speculative into another man, to the end to know how to work him, or wind him, or govern him, proceedeth from a heart that is double and

cloven, and not entire and ingenuous.—Such are a few of the many blessings which result from knowledge.

OF THE LOVE OF EXCELLING.

IF, from some obtuseness or some warp of the mind of the student; or from some inability, mental or moral, in the preceptor; or from any of the many obstacles which exist to the advancement of learning, the love of knowledge cannot be excited, recourse must be had to the love of wealth, the love of fame, to any sort of distinction, whether it be of intellectual superiority, or of external splendour. If the mind cannot be influenced by the love of *excellence*, it must be stimulated by the love of *excelling*.—And such are the motives by which the generality of our young men are actuated.—“We enter into a desire of knowledge sometimes from a natural curiosity and inquisitive appetite;

sometimes to entertain our minds with variety and delight; sometimes for ornament and reputation; sometimes to enable us to victory of wit and contradiction, and most times for lucre and profession; and seldom sincerely to give a true account of our gift of reason, for the benefit and use of man:—as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down, with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a fort or commanding ground for strife and contention; or a shop for profit or sale; and not a rich store-house for the glory of the Creator and the relief of man's estate."

It is true, indeed, that these motives are relatively bad; that they are only temporary; that they are stimulants which are attended with collapse; that from such seeds true doctrine is seldom the fruit; and that they have scarcely any influence upon the noblest minds. "It is commonly

found," says Lord Bacon, "that men have views to fame and ostentation, sometimes in uttering and sometimes in circulating the knowledge they think they have acquired. But for our undertaking, we judge it of such a nature, that it were highly unworthy to pollute it with any degree of ambition or affectation; as it is an unavoidable decree with us ever to retain our native candour and simplicity, and not attempt a passage to truth under the conduct of vanity; for, seeking real nature with all her fruits about her, we should think it a betraying of our trust to infect such a subject either with an ambitious, an ignorant, or any other faulty manner of treating it." And in the same spirit, Milton says, "I am not speaking to the mercenary crew of false pretenders to learning, but the free and ingenuous sort of such as evidently were born to study, and love learning for itself, not for lucre, or any other end, but the service of God and of truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be

the reward of those whose published labours advance the good of mankind."

These motives are not, however, without their advantages; they not only lead to the acquisition of that portion of knowledge, for which they operate, but they are attended with the chance of generating a habit to acquire knowledge, which may continue when the motives themselves have ceased to act. They are baits for pride, which, when seized, may sink into the affections.

Whether, in the formation of a noble mind, we ought to any and what extent, to resort to the *love of excelling*, is a question which has been so repeatedly agitated and so ably treated in that most valuable work^a "The Light of Nature pursued", that the author of this tract is satisfied he cannot do better than subjoin it.

"But it will probably be asked, would I then extinguish every spark of vanity in the world, all thirst of fame, of splendour, of magnificence, of show,

^a See note X at the end of this tract.

all desire of excelling or distinguishing one's self from the common herd? What must become of the public service, of sciences, arts, commerce, manufactures? The business of life must stagnate. Nobody would spend his youth in fatigues and dangers to qualify himself for becoming a general or admiral. Nobody would study, and toil, and struggle, and roar for liberty to be a minister. The merchant would not drudge on through the infirmities of age to fill his own coffers, and supply his country with foreign commodities. The artificer, having acquired an independence, would leave his business to be practised by novices and bunglers. The man of learning would not waste his time and spirits to enrich the public with knowledge, to combat error, or defend his favourite truths against all opposers. Poetry, painting, music, elegance, wit and humour, would be lost from among us; affability, politeness, gallantry, and the pleasures of refined conversation be things unknown. How would you keep your children from rolling in the dirt without

some motive of shame to influence them, or bring the schoolboy to ply close to his task? How prevent your sons from consorting with blackguards, or your daughters from romping with the grooms?

“Now to confess the honest truth, I am afraid if this evil weed were totally eradicated, so as to leave no fibre of it remaining any where, we should find business of all kinds go on very slowly without it. Nor would I wish to see it banished from the world till some better principle can be had in lieu of it. While we remain indolent and selfish, it may be necessary for us to have vanity to counteract those mischievous qualities, as one poison serves as an antidote to another. But I could wish that there were no necessity for the poison, which must always have a tendency to impair the constitution. Moralists are constantly misrepresented in this, as if when they attacked any particular vice, they were at the same time for keeping all the others. They do not say to people, We think selfishness a good thing for the world, but vanity a bad thing; but they are for

getting rid of both one and the other; they wish them to be neither vain, nor selfish, nor indolent, but actuated by other and nobler motives, the public good, and their own good; and as far as they can succeed in persuading people to act upon these motives, all the good effects will follow, and in a greater degree without the same mixture of evil. The only question is, how far this change for the better is practicable: and for my own part, I cannot help thinking that education might be carried on very effectually without any tincture of vanity. Though in this I cannot speak from my own experience, for I had vanity enough myself while a schoolboy. As soon as I could well read, having gotten some books of chivalry, I determined upon making the conquest of the world; but being of a weakly constitution, and continually bumped about by other boys, I found this scheme impracticable: so at thirteen resolved to write a finer poem than Homer or Virgil. Before I went to the university, having been told that the solid sciences were more

noble than poetry, I purposed as soon as I should have made myself perfect master of logic, to elucidate all useful truths, and banish error from among mankind. What benefit these ambitious projects may have done me, I know not: perhaps my present labours might be owing to some remains of them; for I well remember that while the design of these dissertations lay in embryo in my head, they promised a much more shining appearance than I find them now make upon paper.

“If masters can find no other way of making their lads apply to their learning willingly, but by exciting an emulation among them, I would not deprive them of the use of this instrument. But there may be a commendation which has no personal comparison in it, and the pleasures, the advantages, the credit of a proficiency in learning may be displayed in sufficiently alluring colours, without suggesting a thought of superiority over others, or of being the foremost. I acknowledge that it is a very nice point to distinguish between the desire of *excellence*

and the desire of *excelling*, and the one is very apt to degenerate insensibly into the other: yet I think it may be effected by an attentive and skilful tutor, and the first will answer all the good purposes of the latter without running the hazard of its inconveniences. It is evident that in one point of view there is nothing more pernicious than the general disposition of parents to bring up children with a notion of their extraordinary parts and consequence: for being taught to look upon themselves as superior to every one else, they will naturally despise what is fit for their talents and situation, aim at things out of their reach, gain a general ill-will, and involve themselves in quarrels and difficulties by claiming a respect and deference to which they are not entitled.

“ And we find in fact that the best and greatest men, those who have done the most essential services to mankind, have been the most free from the impulses of vanity. Lycurgus and Solon, those two excellent lawgivers, appear to have had none: So-

crates, the prime apostle of reason, Euclid and Hippocrates, had none: whereas Protagoras with his brother sophists, Diogenes, Epicurus, Lucretius, the Stoics who were the bigots, and the latter Academics who were the freethinkers of antiquity, were overrun with it. And among the moderns, Boyle, Newton, Locke, have made large improvements in the sciences without the aid of vanity; while some others I could name, having drawn in copiously of that intoxicating vapour, have laboured only to perplex and obscure them. This passion always chooses to move alone in a narrow sphere, where nothing noble or important can be achieved, rather than join with others in moving mighty engines, by which much good might be effected. Where did ambition ever glow more intensely than in Cæsar? whose favourite saying, we are told, was, that he would rather be the first man in a petty village than the second in Rome. Did not Alexander, another madman of the same kind, reprove his tutor, Aristotle, for publishing to the world those discoveries

in philosophy he would have had reserved for himself alone?—We may therefore fairly conclude that the world would go on infinitely better if men would learn to do without it; and we may rank it among those evils permitted by Providence to bring forth some unknown good, but which we should neither encourage in ourselves or others.”

§ 3.

Of Forcing the Mind.

I was a scholar : seven useful springs
 Did I deflower in quotations
 Of cross'd opinions 'bout the soul of man :
 The more I learnt, the more I learnt to doubt ;
 Delight, my spaniel, slept, whilst I haused leaves,
 Toss'd o'er the dunces, pored on the old print
 Of titled words ; and still my spaniel slept,
 Whilst I wasted lamp-oil, baited my flesh,
 Shrunk up my veins : and still my spaniel slept.
 And still I held converse with Zabarell,
 Aquinas, Scotus, and the musty saw
 Of antique Donate : still my spaniel slept.
 Still on went I : first, *an sit anima* ;
 Then, an it were mortal. O hold, hold, at that
 They're at brain-buffets, fell by the ears amain
 Pell-mell together : still my spaniel slept.
 Then whether 'twere corporeal, local, fixt,
Ex traduce, but whether I had free will
 Or no, hot philosophers
 Stood banding factions, all so strongly propt,
 I stagger'd, knew not which was firmer part,
 But thought, quoted, read, observ'd and pryed,
 Stufft noting books : and still my spaniel slept.
 At length he waked and yawned ; and by yon sky,
 For aught I know he knew as much as I.—

1. If the love of knowledge is the passion upon which the hope of endless progression mainly depends, it must be remembered that by improper stimulants this love may be weakened or destroyed, and that debility is the consequence of excess. When Prospero sees the incipient love of Ferdinand and Miranda, he says

this swift business
I must uneasy make, lest too light winning
Make the prize light.

2. Cicero, at five years old, when other children are not capable of applying themselves to any thing, discovered a great inclination to study: but his father thought good rather to keep him back awhile than to urge him on: at which Cicero seemed not a little dissatisfied and impatient; especially when he saw some of his companions go to school to one Plotius, who was then in high repute.

3. There are various modes of producing late roses: by cutting off the tops immediately after bearing; by pulling off the buds of the roses when

they are newly knotted: by cutting off some few of the top boughs in the spring-time, but suffering the lower boughs to grow on: by removing the tree some months before it buddeth; and by planting them in the shade: and, indeed, the November rose is the sweetest, having been less exhaled by the sun.

4. Upon the supposition that the mind ought to be forced, how much is expected from *direct* education, where information is intentionally communicated; how little from *indirect*, or the effect of accident and virtuous example! It is not, however, by the exertions, but by the temperament and example of the instructor, that the mind is awakened to be ever alive and ever active. It is seldom effected by direct education; it results rather from the slow, indirect, silent, but certain and persuasive admonition of an intellectual and virtuous life. It does not originate in precept, but in the manner of the preceptor—not in the lecture-room, but by the fire-side, and amidst the sweet charities of private life—

not in the praise of temperance, of simplicity, of diligence; but in being temperate, and meek and industrious—not in extolling wisdom, but in loving her beauty: in taking her to dwell with us, reposing with her, and manifesting that her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy^a.

CONCLUSION.

Whether the young men of Greece and of Rome were more ardent in the pursuit of knowledge than the young men of England, which was the professed object of this inquiry, may seem, amidst these different queries, to have been forgotten; as the tract endeavours to establish only certain general propositions; viz.

^a See note Z at the end of this Tract.

1. That the love of knowledge is a motive, and a powerful motive, for the acquisition of knowledge^a.
2. That the art of education consists, not so much in giving knowledge, as in giving a desire to know^b.
3. That the love of knowledge is generated by not associating pain with the acquisition of knowledge^c.—By the application of proper mental stimulants^d. (The love of *excellence*, and the love of *excelling*)—And by not forcing the mind^e.

It is true, indeed, that there is this apparent deviation; it may seem that the professed object of this enquiry has been forgotten:—but how can the question be answered except by a more extensive investigation, upon which the author may be more disposed to enter than the reader?—an examination

^a From page 1 to page 22.

^b Page 23.

^c Page 30.

^d Page 51.

^e Page 111.

of the *Conduct of the understanding*, which would comprehend a survey of

- 1st. Our powers, with the assistants to our powers, for the discovery of truth.
- 2dly. The motives for the exercise of these powers.
- 3dly. The obstacles to the acquisition of knowledge. And
- 4thly. Supposing our powers to be duly estimated; our motives for the acquisition of knowledge to be the greatest; and the obstacles to the acquisition of knowledge to be the least, in what way the mind should proceed?

How shall our reason be guided that it may be right, that it be not a blind guide, but direct us to the place where the star appears, and point to the very house where the babe lieth?

ADDITIONAL NOTES.

NOTE A.—TEXT, p. 3.

It is of the utmost importance to our well being that we should form a due estimate of the different pleasures amidst which we are placed ; that we may select from this garden beautiful and salutary flowers, and reject poison although fair to the eye and inviting to the taste. In judging of the *value* of different objects men seem much to differ : in the *mode of attaining* an object conceived to be desirable men seem more to agree. In Bacon's tract on the Advancement of Fortune, he says, "The first precept is, that the architect of his own fortune rightly use his rule, that is, that he inure his mind to judge of the proportion and value of things, as they conduce more or less to his own fortune and ends ; and that he intend the same substantially, and not superficially. For it is strange,

but most true, that there are many, whose *logical* part of mind (if I may so term it) is good, but the *mathematical* part nothing worth ;” that is, who can judge soundly of the mode of attaining any object, but are very unskilful in judging of the value of the object itself*.

Hobbes says : “The causes of misery are intemperance and a vicious disposition concerning things desirable.”

Most people err, not so much from want of capacity to find their object, as from not knowing what object to pursue. REYNOLDS’S LECTURES.

Man on the dubious waves of error tost,
His ship half founder’d, and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land ;
Spreads all his canvass, every sinew plies ;
Pants for it, aims at it, enters it, and dies.

* Give e’en a dunce the employment he desires,
And he soon finds the talents it requires. COWPER.

But the sentiments of Portia seem to differ from the opinion of philosophers. She says, “If to do were as easy as to know what were good to do, chapels had been churches and poor men’s cottages princes’ palaces.”

NOTE B.—TEXT, p. 11.

This sentiment is very similar to the following favourite passage from Middleton.

“ But to speak my mind freely on the subject of consequences, I am not so scrupulous, perhaps, in my regard to them, as many of my profession are apt to be: my nature is frank and open, and warmly disposed, not only to seek, but to speak what I take to be true, which disposition has been greatly confirmed by the situation into which Providence has thrown me. For I was never trained to pace in the trammels of the church, nor tempted by the sweets of its preferment to sacrifice the philosophic freedom of a studious to the servile restraints of an ambitious life: and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast which no external honours can bestow. I persuade myself that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and

especially of that sort which relates to our duty and conduces to our happiness. In these inquiries, therefore, wherever I perceive any glimmering of truth before me, I readily pursue, and endeavour to trace it to its source; without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of any thing which is true, as a valuable acquisition to society; which cannot possibly hurt or obstruct the good effect of any other truth whatsoever: for they all partake of one common essence, and necessarily coincide with each other: and like the drops of rain, which fall separately into the river, mix themselves at once with the stream and strengthen the general current.

NOTE M.—Page 58.

May not a very common species of ridicule and of laughter be traced to a partial view of the subject by which the laughter is produced?

An Emperor of Germany coming by chance,

on a Sunday, into a church, found there a most misshapen priest, *pene portentum naturæ*, insomuch as the Emperor scorned and contemned him. But when he heard him read those words in the service, *For it is he that hath made us, and not we ourselves*, the Emperor checked his own proud thoughts, and made inquiry into the quality and condition of the man: and finding him, on examination, most learned and devout, he made him Archbishop of Colen, which place he did excellently discharge.

Hobbes says: "Sudden glory is the passion which maketh those grimaces called laughter; and is caused either by some sudden act of their own which pleaseth them; or by the apprehension of some deformed thing in another, by comparison whereof they suddenly applaud themselves. And it is incident most to them, that are conscious of the fewest abilities in themselves, who are forced to keep themselves in their own favour, by observing the imperfections of other men. And therefore

much laughter at the defects of others, is a sign of pusillanimity. For of great minds, one of the proper works is, to help and free others from scorn; and compare themselves only with the most able."

In *Love's Labour Lost*, there is the following dialogue between Rosalind and Biron.

ROS. Oft have I heard of you, my Lord Biron,
 Before I saw you; and the world's large tongue
 Proclaims you for a man replete with mocks;
 Full of comparisons and wounding flouts;
 Which you on all estates will execute,
 That lye within the mercy of your wit:
 To weed this wormwood from your fruitful brain,
 And there-withal to win me, if you please,
 Without the which I am not to be won;
 You shall this twelve-month term from day to day
 Visit the speechless sick, and still converse
 With groaning wretches; and your task shall be,
 With all the fierce endeavour of your wit,
 To enforce the pained impotent to smile.

BIRON. To move wild laughter in the throat of death?
 It cannot be, it is impossible:

Mirth cannot move a soul in agony.

ROS. Why, that's the way to choak a gibing spirit,
 Whose influence is begot of that loose grace,
 Which shallow laughing hearers give to fools:

*A jest's prosperity lies in the ear
 Of him that hears it; never in the tongue
 Of him that makes it : then if sickly ears,
 Deaf with the clamours of their own dear groans,
 Will hear your idle scorns ; continue then,
 And I will have you, and that fault withal :
 But if they will not, throw away that spirit ;
 And I shall find you empty of that fault,
 Right joyful of your reformation.*

When Dr. Franklin attended before the Privy Council, during the struggle between America and England, as the representative of the province of Massachusetts; Mr. Wedderburn (afterwards Lord Loughborough) inveighed against him in the severest language. At the sallies of his wit, all the members of the council, the president himself (Lord Gower) not excepted, frequently laughed outright. No person belonging to the council behaved with decent gravity except Lord North. Dr. Franklin told Mr. Lee, one of his counsel, after the business was concluded, that he was indifferent to Mr. Wedderburn's speech, but that he was indeed sincerely sorry to see the Lords of the council behave so in-

decently. “ They shewed,” he added, “ that the coarsest language can be grateful to the politest ear.”

In the very clothes which he wore before the Privy Council when he was so insulted, he afterwards signed the treaties of commerce and alliance with France.

NOTE N.—See TEXT, p. 60.

Nature is not at variance with art ; nor art with nature : they being both the servants of the Providence of God. Art is the perfection of nature : were the world now as it was the sixth day, there were yet a chaos. Nature hath made one world, and art another. In brief, all things are artificial : for, nature is the art of God. SIR T. BROWN.

Natural History is subject to a threefold division. For nature is either free and displaying herself in her *ordinary* course, as in the heavens, living creatures, plants, and the universal furniture of the world :—or put *out of* her usual course, as in mon-

sters:—or she is compressed and fashioned, and as it were, new cast, as in *artificial* operations. An opinion hath, however, long time gone currant, as if art were some different thing from nature, and artificiall from naturall. From this mistake, this inconvenience arises, that many writers of Naturall History think they have quit themselves sufficiently if they have compiled a history of creatures, or of plants, or of mineralls; the experiments of mechanall arts past over in silence. But there is yet a more subtile deceit which secretly steales into the mindes of men; namely, that art should be reputed a kind of additament only to nature, whose virtue is this, that it can indeed either perfect nature inchoate, or repaire it when it is decaied, or set it at liberty from impediments; but not quite alter, transmute, or shake it in the foundations: which erroneous conceit hath brought in a too hasty despaire upon men's enterprises. But on the contrary, this certain truth should be thoroughly settled in the minds of men, that artificials differ not from

naturals in form and essence ; but in the efficient only ; for man hath no power over nature save only in her motion ; that is, to mingle or put together naturall bodies, and to separate or put them asunder ; wherefore where there is apposition and separation of bodies naturall conjoyning (as they terme it) active with passive, man may doe all things ; this not done, he can doe nothing. BACON.

NOTE T.—TEXT, p. 62.

The art of Printing was first introduced and practised in England by William Caxton, a mercer and citizen of London, who, by his travels abroad, and a residence of many years in Holland, Flanders and Germany, in the affairs of trade, had an opportunity of informing himself of the whole method and process of the art: and by the encouragement of the great, and particularly of the Abbot of Westminster, first set up a press in the Abbey, and began to print books soon after the year 1471.

NOTE O.—Page 64.

Bacon, in his *Novum Organum*, under what he terms “Instances of Power,” says, “If any one, after an attentive consideration of the works already extant, would determine to use his best and strongest endeavours, he might doubtless either carry them somewhat further, or convert them to some other obvious purpose; or apply and transfer them to more noble uses than were known before.” Gunpowder and shot, which for centuries have been used only as engines of destruction, have lately been converted, by Captain Manby, into engines of preservation.

NOTE P.—Page 70.

South (in his excellent sermon on Human Perfection) when speaking of grief, says: “And, on the other side, for sorrow. Had any loss or disaster made but room for grief, it would have moved according to the severe allowances of prudence, and

the proportions of the provocation. It would not have sallied out into complaint, or loudness, nor spread itself upon the face, and writ sad stories upon the forehead. No wringing of the hands, knocking the breast, or wishing oneself unborn; all which are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief; which speak not so much the greatness of the misery as the smallness of the mind. Tears may spoil the eyes, but not wash away the affliction. Sighs may exhaust the man, but not eject the burthen. Sorrow then would have been as silent as thought, as severe as philosophy. It would have rested in inward senses, tacit dislikes: and the whole scene of it been transacted in sad and silent reflections."

NOTE N.—Page 85.

This note, containing a few observations upon the pleasures of sense, of benevolence, of malevolence, and of taste, is published with the hope that it may induce some future inquirers to consider,

whether our happiness does not mainly depend upon a due examination of our different sources of delight.

THE PLEASURES OF SENSE.

Sed multi mortales, dediti ventri atque somno, indocti, incultique, vitam sicuti peregrinantes transiere:—Eorum ego vitam mortemque juxta æstumo.

Happiness does not consist in the Pleasures of Sense.

Happiness does not consist in the pleasures of sense, in whatever profusion or variety they may be enjoyed: for 1st, These pleasures continue but a little while at a time. 2dly, By repetition they lose their relish. 3dly, The eagerness for high and intense delights takes away the relish from all others.

There is hardly any delusion by which men are greater sufferers in their happiness, than by their expecting too much from what is called pleasure; that is, from those intense delights which vulgarly engross the name of pleasure.

These pleasures have, however, their value: and as the young are always too eager in the pursuit of them, the old are sometimes too remiss, that is, too studious of their ease, to be at the pains for them which they really deserve.

The supposition that Happiness consists in the Pleasures of Sense is from Ignorance.

Euphranor. But Socrates, who was no country parson, suspected your men of pleasure were such through ignorance.

Lysicles. Ignorance of what?

Euph. Of the art of computing: it was his opinion that rakes cannot reckon; and that for want of this skill they make wrong judgements about pleasure, on the right choice of which their happiness depends.

Lys. I do not understand you.

Euph. Do you grant that sense perceiveth only sensible things?

Lys. I do.

Euph. Sense perceiveth only things present?

Lys. This too I grant.

Euph. Future pleasures, therefore, and pleasures of the understanding, are not to be judged of by actual sense.

Lys. They are not.

Euph. Those, therefore, who judge of pleasure by sense, may find themselves mistaken at the foot of the account.

Cum lapidosa chiragra

Contudit articulos veteris ramalia fagi,

Tum crassos transisse dies lucemque palustrem,

Et sibi jam seri vitam ingemuere relictam.

To make a right computation, should you not consider all the faculties and all the kinds of pleasure, taking into your account the future as well as the present, and rating them all according to their true value?

Crito. The Epicureans themselves allowed, that pleasure, which procures a greater pain or hinders a greater pleasure, should be regarded as a pain; and that pain, which procures a greater pleasure

or prevents a greater pain, is to be accounted a pleasure. In order, therefore, to make a true estimate of pleasure, the great spring of action, and that from whence the conduct of life takes its bias, we ought to compute intellectual pleasures and future pleasures, as well as present and sensible: we ought to make allowance in the valuation of each particular pleasure, for all the pains and evils, for all the disgust, remorse, and shame that attend it: we ought to regard both kind and quantity, the sincerity, the intenseness, and the duration of pleasures.

Euph. And all these points duly considered, will not Socrates seem to have reason on his side, when he thought ignorance made rakes, and particularly their being ignorant of what he calls the science of more and less, greater and smaller, equality and comparison, that is to say, the art of computing^a?

Aristotle says, that were it possible to put a young man's eye into an old man's head, he would see as

^a Bishop Berkeley.

plainly and clearly as the other; so could we infuse the inclinations and principles of a virtuous person into him that prosecutes his debauches with the greatest keenness of desire, and sense of delight, he would loath and reject them as heartily as he now pursues them. Diogenes being asked at a feast, why he did not continue eating as the rest did, answered him that asked him with another question: Pray why do you eat? Why, says he, for my pleasure. Why so, says Diogenes, do I abstain for my pleasure^a.

I have sat upon the sea shore and waited for its gradual approaches, and have seen its dancing waves and its white surf, and admired that he who measured it in his hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen an heedless youth gazing with a too curious spirit upon the sweet motions and gentle

^a South.

approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction^a.

There is no doubt, but a man, while he resigns himself up to the brutish guidance of sense and appetite, has no relish at all for the spiritual, refined delights of a soul clarified by grace and virtue. The pleasures of an angel can never be the pleasures of a hog. But this is the thing that we contend for; that a man having once advanced himself to a state of superiority over the control of his inferior appetites, finds an infinitely more solid and sublime pleasure in the delights proper to his reason, than the same person had ever conveyed to him by the bare ministry of his senses. His taste is absolutely changed, and therefore that which pleased him formerly, becomes flat and insipid to his appetite, now grown more masculine and severe. For as age and maturity passes a real and a

^a A. M.

marvellous change upon the dyet and recreations of the same person, so that no man at the years and vigour of thirty, is either fond of sugar-plums or rattles: in like manner, when reason, by the assistance of grace, has prevailed over, and outgrown the encroachments of sense, the delights of sensuality are to such an one but as an hobby-horse would be to a counsellour of state; or as tasteless, as a bundle of hay to an hungry lyon^a.

The Pleasures of Sense, unless cautiously used, do not contribute to Health.

For my part, says an elegant writer, when I behold a fashionable table set out in all its magnificence, I fancy I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

The story of Prometheus seems to have been invented by physicians, in those ancient times when

^a South.

all things were clothed in hieroglyphic or in fable. Prometheus was painted as stealing fire from heaven, which might well represent the inflammable spirit produced by fermentation; which may be said to animate or enliven the man of clay: whence the conquests of Bacchus, as well as the temporary mirth and noise of his devotees. But the after-punishment of those who steal this accursed fire, is a vulture gnawing the liver; and well allegorizes the poor inebriate, lingering for years under painful hepatic diseases.

CHORUS.

Desire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress: nor did the dancing ruby
Sparkling, out-poured, the flavour or the smell
Or taste, that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.

SAMSON.

Wherever fountain or fresh current flowed
Against the eastern ray, translucent, pure,
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying



Thirst, and refreshed: nor envied them the grape
Whose head that turbulent liquor fills with fumes.

CHORUS.

O madness, to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook^a.

*The Pleasures of Sense, unless cautiously enjoyed, do not
contribute to personal Beauty.*

The drunkard, for the honour of his banquet, hath
some ministers attending that he did not dream of,
and, in the midst of his loud laughter, "*Pallor et
genæ pendulæ, oculorum ulcera, tremulæ manus,*"
as Pliny reckons them—Paleness and hanging
cheeks, ulcers of the eyes, and trembling hands.
He says, "Wine maketh the hand quivering, the
eye watery, the night unquiet, lewd dreams, a
stinking breath in the morning."

^a From Milton's *Samson Agonistes*.

Soon as the potion works, their human count'nance,
 Th' express resemblance of the Gods, is changed
 Into some brutish form of wolf, or bear,
 Or ounce, or tiger, hog, or bearded goat,
 All other parts remaining as they were;
 And they, so perfect is their misery,
 Not once perceive their foul disfigurement,
 But boast themselves more comely than before.

*The Pleasures of Sense, unless moderately enjoyed, do not
 contribute to intellectual Excellence.*

Multa tulit fecitque puer, sudavit et alsit,
 Abstenuit venere et vino.

Nothing is so great a friend to the mind of man as abstinence; it strengthens the memory, clears the apprehension, and sharpens the judgment; and in a word, gives reason its full scope of acting: and when reason has that, it is always a diligent and faithful handmaid to conscience. And therefore, where men look no further than mere nature, which many do not, let no man expect to keep his glut-





tony and his parts, his drunkenness and his wit, his revellings and his judgment, and much less his conscience, together. For neither grace nor nature will have it so. It is an utter contradiction to the methods of both. “Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes?” says Solomon; which question he himself presently answers—“They who tarry long at the wine; they who seek after mixed wine.”—So say I: Who has a stupid intellect, a broken memory, and a blasted wit, and which is worse than all, a blind and benighted conscience, but the intemperate and luxurious, the epicure and the smell-feast? So impossible it is for a man to turn sot, without making himself a blockhead too. I know this is not always the present effect of these courses, but at long run it will infallibly be so. And time and luxury together will as certainly change the inside as it does the outside of the best heads whatsoever, and much more of such heads as are strong for nothing but to

bear drink: concerning which, it ever was, and is and will be a sure observation, that such as are ablest at the barrel are weakest at the book^a.

Milton, speaking of his own morning occupations, says, “ My morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up, and stirring; in winter, often ere the sound of any bell awake men to labour, or to devotion; in summer, as oft with the bird that first rises, or not much tardier, to read good authòrs, or cause them to be read, till the attention be weary, or memory have its full freight: then with useful and generous labours preserving the body’s health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion and our country’s liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the enforcement of a slavish life.”

^a South.

Abstinence in diet was one of Milton's favourite virtues; which he practised invariably through life, and availed himself of every opportunity to recommend in his writings. In his second beautiful elegy to his friend Deodati, he admits of the use of wine and good cheer to the lyric and the elegiac poet; but to the lofty and ambitious epic, who requires the higher and more continued exertion of the more comprehensive intellect, he will only allow the diet of Pythagoras^a.

^a See Symmons's *Life of Milton*, page 166, who says, "I will give the whole passage to which I refer; and I persuade myself the reader will not regard it as too long, in consequence not only of its own beauty, but of that of the translation with which the kindness of my friend, the Rev. Francis Wrangham, has enabled me to accompany it: a translation which unites the rare qualities of fidelity and elegance; of concise yet ornamented diction."

The Pleasures of Sense, unless cautiously used, do not contribute to moral Excellence.

The following is an address, spoken by a native of the American Settlements, to the English Committee.

“Brothers and friends! When our forefathers first met on this island^a your Red Brethren were very numerous. But, since the introduction amongst us of what you call spirituous liquors, our numbers are greatly diminished. It has destroyed a great part of your Red Brethren.

“My brothers and friends! We plainly perceive that you see the very evil which destroys your Red Brethren. It is not an evil of our own making. We have not placed it amongst ourselves. It is an evil placed amongst us by the white people. We look to them to remove it out of our country. We tell them, Brethren, fetch us useful things; bring

^a Meaning that *Continent*, but sometimes so miscalled by them.

goods that will clothe us, our women, and our children; and not this evil liquor that destroys our reason, that destroys our health, that destroys our lives. But all we can say on this subject is of no service, nor gives relief to your Red Brethren."

An English Ambassador lately sent to a Mahometan Prince, was conducted, upon his arrival at the palace, through several richly decorated and spacious apartments crowded with officers arrayed in superb dresses, to a room small in dimensions, but ornamented with the most splendid and costly furniture. The attendants withdrew. After a short interval, two persons of superior mien entered the saloon, followed by state bearers carrying under a lofty canopy a litter covered with delicate silks and the richest Cashmire shawls, upon which lay a human form to all appearance dead, except that its head was dangling loosely from side to side, as the bearers moved into the room. Two officers holding rich flagree salvers carried each a chalice, and a vial containing a black fluid. The

Ambassador, considering the spectacle to be connected with some court ceremony of mourning, endeavoured to retire: but he was soon undeceived by seeing the officers hold up the head of the apparent corpse, and after gently chafing the throat, and returning the tongue, which hung from a mouth relaxed and gaping, they poured some of the black liquid into the throat, and closed the jaws until it sank down the passage. After six or seven times repeating this ceremony, the figure opened its eyes, and closed its mouth voluntarily; it then swallowed a large portion of the black fluid, and, within the hour, an animated being sat on the couch, with blood returning into his lips, and a feeble power of articulation. In the Persian language he addressed his visitor, and inquired the particulars of his mission. Within two hours this extraordinary person became alert, and his mind capable of arduous business. The Ambassador, after apologizing for the liberty, ventured to inquire into the cause of the scene which he had just witnessed.

“ Sir,” said he, “ I am an inveterate opium-taker, I have by slow degrees fallen into this melancholy excess. Out of the diurnal twenty-four periods of time, I continually pass eighteen in this reverie. Unable to move, or to speak, I am yet conscious, and the time passes away amid the phantoms of this pleasing imagination ; nor should I ever awake from the wanderings of this state, had I not the most faithful and attached servants, whose regard and religious duty impel them to watch my pulse. As soon as my heart begins to falter, and my breathing is imperceptible except on a mirror, they immediately pour the solution of opium into my throat, and restore me as you have seen. Within four hours I shall have swallowed many ounces, and much time will not pass away, ere I relapse into my ordinary torpor.”

I have seen a print after Corregio, in which three female figures are ministering to a man who sits fast bound at the root of a tree. Sensuality is soothing him, Evil Habit is nailing him to a branch,

and Repugnance at the same instant of time is applying a snake to his side. In his face is feeble delight, the recollection of past rather than perception of present pleasures, languid enjoyment of evil with utter imbecility to good, a Sybaritic effeminacy, a submission to bondage, the springs of the will gone down like a broken clock, the sin and the suffering co-instantaneous, or the latter forerunning the former, remorse preceding action—all this represented in one point of time. When I saw this, I admired the wonderful skill of the painter. But when I went away, I wept, because I thought of my own condition.

PLEASURES OF BENEVOLENCE.

And the Lord saw all the work that he had made, and behold it was very good.

An old man of the name of Guyot lived and died in the town of Marseilles—he amassed a large for-





tune by the most laborious industry, and the severest habits of abstinence and privation. The populace pursued him, whenever he appeared, with hootings and execrations.—In his will there were found the following words: “Having observed from my infancy that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully laboured the whole of my life to procure for them this great blessing, and I direct that the whole of my property shall be laid out in building an aqueduct for their use.”

Howard says: “A person of more ability, with my knowledge of facts, would have written better: but the object of my ambition was not the fame of an author. Hearing the cry of the miserable, I devoted my time to their relief. In order to procure it, I made it my business to collect materials, the authenticity of which could not be disputed. For the warmth of some expressions where my subject obliges me to complain, and for my eagerness to remove the several grievances,

my apology must be drawn from the deep distress of the sufferers, and the impression the view of it made upon me—an impression too deep to be effaced by any length of time!—What I have proposed throughout my work is liable, I am sensible, to some objections; and these will, doubtless, be heightened by the cavils of those whose interest it is to prevent the reformation of abuses on which their ease or emolument may depend. Yet I hope not to be entirely deserted in the conflict: and if this publication should be the means of exciting the attention of my countrymen to this important national concern—of alleviating the distress of poor debtors and other prisoners—of procuring for them cleanly and wholesome abodes—and exterminating the gaol-fever, which has so often spread abroad its dreadful contagion—of abolishing, or at least reducing, the oppressive fees of clerks of assize, and of the peace—of preventing the sale of liquors in prisons—of checking the impositions of gaolers, and the extor-

tions of bailiffs—of introducing a habit of industry into our bridewells; and restraining the shocking debauchery and immorality which prevail in our gaols and other prisons—if any of these beneficial consequences shall accrue, the writer will be happy in the pleasing reflection that he has not lived without doing some good to his fellow-creatures; and will think himself abundantly repaid for all the pains he has taken, the time he has spent, and the hazards he has encountered.”

The inclination to goodness is imprinted deeply in the nature of man; insomuch, that if it issue not towards men, it will take unto other living creatures; as it is seen in the Turks, a cruel people, who, nevertheless, are kind to beasts, and give alms to dogs and birds.—The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shews he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them; if he be compassionate

towards the afflictions of others, it shews that his heart is like the noble tree that is wounded itself when it gives the balm; if he easily pardons and remits offences, it shews that his mind is planted above injuries, so that he cannot be shot; if he be thankful for small benefits it shews that he weighs men's minds, and not their trash; but, above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ, for the salvation of his brethren, it shews much of a divine nature, and a kind of conformity with Christ himself.—This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity; and without it man is a busy, mischievous, wretched thing, no better than a kind of vermin^a.

THE PLEASURES OF MALEVOLENCE.

At the battle of Sedgmoor, a young maid interceded with Colonel Kirk for the life of her brother.

^a Bacon.

Captivated by her beauty and innocence, he promised to grant her request, if she, in her turn, would be compliant to him. The maid yielded. After she had passed the night with him, he shewed her, from the window, her brother, for whom she had sacrificed her virtue, hanging on a gibbet.

Neither is there only a habit of goodness directed by right reason ; but there is in some men, even in nature, a disposition towards it ; as on the other side, there is a natural malignity ; for there be that in their nature do not affect the good of others. The lighter sort of malignity turneth but to a crossness or frowardness, or aptness to oppose, or difficileness, or the like ; but the deeper sort to envy and mere mischief. Such men, in other men's calamities, are, as it were, in season, and are ever on the loading part : not so good as the dogs that licked Lazarus' sores, but like flies that are still buzzing upon any thing that is raw ; misanthropi, that make it their practice to bring men to the bough, and yet have never a tree for the purpose in

their gardens, as Timon had : such dispositions are the very errors of human nature^a.

THE PLEASURES OF TASTE.

1. If a sensible rustic should be invited to see the fine picture of the Death of Seneca, he will perceive an aged man bleeding to death in the midst of persons apparently listening to him, or writing down his discourse : he will see the representations of furniture, and of the human form in age and in youth : and, as we are formed to experience pleasure from resemblance, (which appears evident from considering that we are pleased with pictures of the most ordinary and even painful objects, such as kitchen utensils, dead bodies, &c.) he will receive pleasure from the imitation.—It seems, therefore, that even uneducated persons are, to a certain extent, capable of enjoying the pleasures of taste.—Their pleasures are, however, limited by

^a Bacon.

their knowledge. When the Turk saw a decollated head of John the Baptist, he observed that the skin did not shrink from the wounded part of the neck. —When the barber was asked what he thought of the king, “ Oh,” said he, “ how excellently well he is trimmed !”

2. Whilst the simple rustic is viewing the picture, let a man of education and cultivated taste enter. He sees the imitation in common with the countryman, but he sees beyond it : he sees a philosopher, venerable for knowledge as well as for age, surrounded by his affectionate pupils. He has lived only for virtue, and dies to prove that it is no empty name : he sees that cruelty contends in vain with courage : that no tyrant can oppress the soul. He remembers the very words of Seneca : “ I have applied myself to liberal studies, though both the poverty of my condition, and my own reason might rather have put me upon the making of my fortune. I have given proof, that all minds are capable of goodness ; and I have illustrated the

obscurity of my family, by the eminency of my virtue. I have preserved my faith in all extremities, and I have ventur'd my life for it. I have never spoken one word contrary to my conscience, and I have been more solicitous for my friend, than for myself: I never made any base submissions to any man; and I have never done any thing unworthy of a resolute, and of an honest man. My mind is raised so much above all dangers, that I have master'd all hazards; and I bless myself in the providence which gave me that experiment of my virtue: For it was not fit, methought, that so great a glory should come cheap. Nay, I did not so much as deliberate, whether good faith should suffer for me, or I for it. I stood my ground, without laying violent hands upon myself, to scape the rage of the powerful: tho' under Caligula I saw cruelties, to such a degree, that to be kill'd outright, was accounted a mercy, and yet I persisted in my honesty, to shew, that I was ready to do more than die for it. My mind was never corrupted with

gifts : and when the humour of avarice was at the height, I never laid my hand upon any unlawful gain. I have been temperate in my diet ; modest in my discourse ; courteous and affable to my inferiors ; and have ever paid a respect and reverence to my betters.”

It seems then, that the same picture contains more resemblances and exciting causes, and is therefore productive of more pleasure to intelligence than to ignorance^a.

3. In Raphael's celebrated picture of “ *la Madonna del Pesce*, our Lady of the Fish,” the Virgin is supposed to be sitting with the child Jesus in her lap, attentively listening to Saint Jerom, who is reading the prophecies of the Old Testament re-

^a Watts in his Logic says : “ Ideas are either vulgar or learned. A vulgar idea represents to us the most obvious and sensible appearances that are contained in the object of them ; but a learned idea penetrates farther into the nature, properties, reasons, causes, and effects of things.

“ It is a vulgar idea that we have of a rainbow, when we conceive a large arch in the clouds, made up of various colours parallel to each other ; but it is a learned idea which a philosopher has when he con-

lative to the birth, preaching, and miracles of the Messiah. St. Jerom is interrupted in his lecture by the entrance of the archangel, who introduces the young Tobit, whom he presents to the Virgin, and in an attitude which only Raphael could have drawn, implores her favour and intercession with God, that the elder Tobit might be restored to his sight. She, as the mother of piety and clemency, is listening to the archangel with great attention, directing her compassionate looks to the young Tobit, who, full of reverential awe, raises his eyes to the child, or rather towards it, because Tobit appears to be too much embarrassed and confused to fix them on any determinate object. The child, anxious to get at the fish, which hangs to a string in the

siders it as the various reflections and refractions of sun-beams in drops of falling rain.

“It is with a vulgar idea that the world beholds the cartoons of Raphael at Hampton-court, and every one feels his share of pleasure and entertainment; but a painter contemplates the wonders of that Italian pencil, and sees a thousand beauties in them which the vulgar eye neglected: his learned ideas give him a transcendent delight, and yet, at the same time, discover the blemishes which the common gazer never observed.”





right hand of Tobit, bends gently towards it, looking, in the mean time, at the archangel, as if desiring his assistance to obtain it; meanwhile St. Jerom, who since the entrance of the angel had been reading to himself, and had finished the leaf, is ready to turn over another, and appears only to wait till the child lifts its little arm from the book, whereon it had carefully rested it.

How different will be the feelings of a delicate and pure mind when viewing this picture, from the feelings of vice and grossness! How different will be the feelings of an affectionate mother, from those of an unfortunate young creature, one of the sad victims of seduction, living amidst nights of pollution and days of blasphemy, to whom the recollection of home is wretchedness, and the thought of a mother's love is agony not to be endured!

How different, again, will be the feelings of a delicate and pure mind when viewing a picture of the Lady Godiva riding through the streets of Coventry, from those of grossness and vulgarity!

The story of Godiva is not a fiction, as many suppose it. At least it is to be found in Matthew of Westminster, and is not of a nature to have been a mere invention. Her name, and that of her husband, Leofric, are mentioned in an old charter recorded by another early historian.— Whether it was owing to Leofric or not does not appear; but Coventry was subject to a very oppressive tollage, by which the feudal lord enjoyed the greater part of the profit of all marketable commodities. The countess entreated her lord to give up his feudal right, but in vain. At last, wishing to put an end to her importunities, he told her, either in a spirit of bitter jesting, or with a playful raillery that could not be bitter with so sweet an earnestness, that he would give up the tax, provided she rode through the city of Coventry, naked. She took him at his word; and said she would. One may imagine the astonishment of a fierce unlettered chieftain, not untinged with chivalry, at hearing a woman, and that too of the greatest delicacy

and rank, maintaining seriously her intention of acting in a manner contrary to all that was supposed fitting for her sex, and at the same time forcing upon him a sense of the very beauty of her conduct by its principled excess. It is probable, that as he could not prevail upon her to give up her design, he had sworn some religious oath when he made his promise : but be this as it may, he took every possible precaution to secure her modesty from hurt. The people of Coventry were ordered to keep within doors, to close up all their windows and outlets, and not to give a glance into the streets, upon pain of death. The day came ; and Coventry, it may be imagined, was silent as death. The lady went out at the palace door, was set on horseback, and at the same time divested of her wrapping garment, as if she had been going into a bath ; then taking the fillet from her head, she let down her long and lovely tresses, which poured around her body like a veil ; and so, with only her white legs

remaining conspicuous, took her gentle way through the streets^a.

What scene can be more touching to the imagination!—beauty, modesty, feminine softness, a daring sympathy; an extravagance, producing by the nobleness of its object and the strange gentleness of its means, the grave and profound effect of the most reverend custom. We may suppose the scene taking place in the warm noon; the doors all shut, the windows closed; the earl and his court serious and wondering; the other inhabitants, many of them gushing with grateful tears, and all reverently listening to hear the footsteps of the horse; and lastly, the lady herself, with a downcast but not a shamefaced eye, looking towards

^a “Nuda,” says Matthew of Westminster, “equum ascendens, crines capitis et tricas dissolvens, corpus suum totum, præter crura candidissima, inde velavit.” See Selden’s Notes to the Polyolbion of Drayton. Song 13. It is Selden from whom we learn, that Leofric was Earl of Leicester, and the other particulars of him mentioned above. The Earl was buried at Coventry, his Countess most probably in the same tomb.

the earth through her flowing locks, and riding through the dumb and deserted streets, like an angelic spirit.—It was an honourable superstition in that part of the country, that a man who ventured to look at the fair saviour of his native town, was struck blind. But the vulgar use to which this superstition has been turned by some writers of late times, is not so honourable. The whole story is as unvulgar and as sweetly serious, as can be conceived^a.

It seems, therefore, that the pleasures from painting increase with the delicacy and purity of our minds^b.

^a From an interesting publication entitled *The Indicator*.

^b There is a letter in "*The World*" upon the subject of taste, which contains the following observations. "I will venture to assert that the first thing necessary for those who wish to acquire a true taste, is to prepare their minds by an early pursuit and love of moral order, propriety, and all the rational beauties of a just and well regulated conduct. "Were we to erect a temple to taste, every Science should furnish a pillar, every Virtue should there have an altar, and the three Graces should hold the high-priesthood in commission.

"Philaethes is a man of taste, according to the notion I have here given of that quality. His conduct is influenced by sentiment as well as by principle; and if he were ever so secure of secrecy and impunity, he

4. Whilst the rustic and the man of education are examining the Death of Seneca, or the *Madonna del Pesce*, let an artist enter the room. He, from

would no more be capable of committing a low or base action, than of admitting a vile performance into his noble collection of painting and sculpture. His just taste of the fine arts, and his exquisite delicacy in moral conduct, are but one and the same sense, exerting itself upon different objects; a love of beauty, order, and propriety, extended to all their various intellectual and visible exhibitions. Accordingly, Philaethes is consistent in every part of his character. You see the same elegant and noble simplicity, the same correct and judicious way of thinking, expressed in his dress, his equipage, his furniture, his gardens, and his actions.

“How different is Micio from Philaethes!—yet Micio would be thought a man of taste; but the misfortune is, he has not a heart for it. I say a heart, however odd the expression may sound; for as a celebrated ancient has defined an orator to be *vir bonus dicendi peritus*, so I must insist upon it, that a good heart is an essential ingredient to form a good taste. When I see Micio, therefore, dissipating his health and strength in lewd embraces and midnight revels; when I see him throwing away over-night at the gaming-table, what he must refuse the next morning to the just demands of his injured tradesmen; I am not the least surprised at his trimmed trees, his unnatural terraces, his Chinese bells, and his tawdry equipage.”

MICHAEL ANGELO'S MOSES.—The office and duty of the poet is to select the most dignified as well as

“The happiest, gayest attitude of things.”

The reverse, for in all cases the reverse is possible, is the appropriate business of burlesque and travesty, a predominant taste for which has been always deemed a mark of a low and degraded mind.

his peculiar knowledge of the subject, from the perception of excellence where there is difficulty of execution; from the beauty of the design; the harmony

When I was at Rome, among many other visits to the tomb of Julius the Second, I went thither once with a Prussian artist, a man of genius and great vivacity of feeling. As we were gazing on Michael Angelo's Moses, our conversation turned on the horns and beard of that stupendous statue,—of the necessity of each to support the other,—of the super-human effect of the former, and the necessity of the existence of both, to give a harmony and integrity both to the image and the feeling excited by it. Conceive them removed, and the statue would become *un-natural* without being *super-natural*. We called to mind the horns of the rising sun, and I repeated the noble passage from 'Taylor's Holy Dying.' That horns were the emblem of power among the Eastern nations, and are still retained as such in Abyssinia;—the Achelous of the ancient Greeks,—and the probable ideas and feelings that originally suggested the mixture of the human and the brute form in the figure, by which they realised the idea of their mysterious Pan, as representing intelligence blended with a darker power, deeper, mightier, and more universal than the conscious intellect of man—than intelligence;—all these thoughts and recollections passed in procession before our minds. My companion, who possessed more than his share of the hatred which his countrymen bore to the French, had just observed to me,—'A Frenchman, Sir, is the only animal in the human shape, that by no possibility can lift itself up to religion or poetry:'—when, lo! two French officers of distinction entered the church. 'Mark you,' whispered the Prussian; 'the first thing which those scoundrels will notice (for they will begin by instantly noticing the statue in parts, without one moment's pause of admiration impressed by the whole) will be the horns and the beard; and

of the colouring; the facility of the handling; and from the many other causes, which to the writer of this note are almost wholly unknown, will contemplate these great works with a different source of pleasure.

In the *Madonna del Pesce*, the Child appears as if desirous to stand up, Tobit kneels on one knee, the Angel is standing, the Virgin sitting, and St. Jerom kneels on both knees. The Child's face is three-quarters, that of Tobit an exact profile, that of the Angel foreshortened, that of the Virgin nearly full, and that of St. Jerom somewhat more than a profile. The Child's hair is of a clear chesnut colour, Tobit's inclining to red, the Angel's brown, the Virgin's rather darker, and St. Jerom's grey, and the crown of his head bald.

The Angel is an exact balance. As St. Jerom the associations which they will immediately connect with them, will be those of a he-goat and a cuckold.' Never did man guess more luckily. Had he inherited a portion of the great legislator's prophetic powers, whose statue we had been contemplating, he could scarcely have uttered words more coincident with the result; for even as he had said, so it came to pass.—*Coleridge's Life*.

is not a sufficient counterpoise for the Angel and Tobit, the Child is placed on the left arm of the Virgin's chair with only one of its feet bearing on her lap : and its danger of falling, from the eagerness with which it springs to seize Tobit's fish, is prevented by the Virgin, without interrupting the Angel, or taking her eyes off Tobit, inclining herself gently forward, and, with a slight and graceful turn of her neck, placing her hand against the breast of the Child.—The Angel, conscious of his own dignity, appears to ask with the confidence that his petition is granted the moment he makes it ; whilst Tobit, sensible of his own unworthiness, trembles, even though an Angel pleads for him.

The intercession of Raphael with the Virgin,—the anxiety of the Child for the fish,—the silent attention with which St. Jerom waits till it should take its arm from the book, in order to turn over the leaf,—and the manner of uniting St. Jerom with the other figures, by making the Child's arm rest on his book, are some of the many pleasures

which, with the consciousness of difficulties overcome, the artist almost peculiarly enjoys.

It seems then, that the pleasures from painting depend partly upon the consciousness of excellence, where there is difficulty of execution.

5. A beautiful sermon of Dr. South's, upon Adam in Paradise, contains the following description of true joy. "In the next place for the lightsome passion of joy. It was not that which now often usurps this name: that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy was then a masculine and a severe thing: the recreation of the judgement, the jubilee of reason. It was the result of a real good suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in voice, or undecent eruptions, but filled the soul, as God does the universe, silently and without noise."

—To this pure source of pleasure, the pleasures of taste belong. The emotions which they excite are soft and tender. They divert the mind from the hurry of business ; they cherish reflection and dispose to tranquillity.

6. Some of our pleasures are liable to casualties ; as health, money, glory, &c. There are also pleasures placed almost beyond the reach of accident, as cheerfulness, content, virtue, piety, delicacy, purity of mind, and the pleasures of knowledge.

One day, Lord Bacon was dictating to Dr. Rawley some of the experiments in his *Sylva*. The same day, he had sent a friend to court, to receive for him a final answer, touching the effect of a grant which had been made him by King James. He had hitherto only hope of it, and hope deferred ; and he was desirous to know the event of the matter, and to be freed, one way or other, from the suspense of his thoughts. His friend returning, told him plainly, that he must thenceforth despair of that grant, how much soever his fortunes needed it.

Be it so, said his Lordship ; and then he dismissed his friend very chearfully, with thankful acknowledgments of his service. His friend being gone, he came straightway to Dr. Rawley, and said thus to him, Well, Sir, *You business won't go on, let us go on with this, for this is in our power.* And then he dictated to him afresh, for some hours, without the least hesitancie of speech, or discernible interruption of thought.—Of such are the pleasures of taste.

7. As the pleasures of taste increase with our knowledge and the purity of our minds, so they have a tendency to improve the delicacy upon which they depend.

*Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.*

8. As the pleasures of taste are common to all men,—as they increase with our knowledge and the purity of our minds,—as they tend to generate the purity upon which they depend,—as they are tranquil, and as they are in our own power, it seems

that they can seldom, if ever, be too sedulously cultivated.

NOTE X.—Page 103.

Paley, in the preface to his “Moral Philosophy,” says, There is, however, one work, to which I owe so much, that it would be ungrateful not to confess the obligation: I mean the writings of the late Abraham Tucker, Esquire, part of which I published by themselves, and the remainder since his death, under the title of “The Light of Nature pursued, by Edward Search, Esq.” I have found in this writer more original thinking and observation upon the several subjects that he has taken in hand, than in any other, not to say than in all others put together. His talent also for illustration is unrivalled. But his thoughts are confused through a long, various, and irregular work. I shall account it no mean praise if I have been sometimes able to dis-

pose into method, to collect into heads and articles, or to exhibit in more compact and tangible masses what, in that otherwise excellent performance, is spread over so much surface.

Dr. Parr, in a note to his Spital Sermon, says, “From dazzling coruscations of paradox, which will only lead him into errour, into singularity, or into artificial sensibility, let me turn his attention to that pure and steady light which has been thrown upon moral truth in the pages of Abraham Tucker, Dr. Hartley, Paley, Locke, Reid, Dugald Stewart, Hutcheson, Archbishop King, Bishop Cumberland Hooker, Taylor, Cudworth, Barrow, and Butler.

Sir James Mackintosh, in his discourse on the Study of the law of nature and of nations, says, when speaking of “The Light of Nature pursued,” “I cannot express my opinion on this subject so well as in the words of a most valuable, though generally neglected writer.”^a

^a There is an excellent abridgment of this work sold by Johnson, St. Paul's Church-yard.

NOTE Z.—Page 114.

Many Grecian philosophers were convened before the ambassador of a foreign prince, and every one, according to their several abilities, made some demonstration of his wisdom, that so the ambassador might have matter of report touching the admired wisdom of the Grecians:—but amongst these there was one, as the story goes, who stood still and uttered nothing in the assembly, insomuch that the ambassador turned to him and said, And what is your gift, that I may report it? To whom the philosopher answered, Report unto your king, that you found one among the Grecians who knew how to hold his peace.

Interdum magis afficiunt non dicta quam dicta.

NOTE 2 A.—Page xii.

This Tract consists chiefly of the notes to the *second* part of a work upon which the author has, for many years, been engaged, and which he has thus divided.

As the commander of an army, before he commences an attack, considers the strength and number of his troops, both regular and allies:—the spirit by which they are animated, whether they are the lion or the sheep in the lion's skin:—the power of the enemy to which he is opposed; their walled towns, their stored arsenals and armories, their horses and chariots of war, elephants, ordnance and artillery, and their races of men:—and then in what mode he shall commence his attack and proceed in the battle:—so before man directs his strength against nature, and endeavours to take her high towers and dismantle her fortified holds, and thus enlarge the borders of his dominion, as

far as Almighty God of his goodness shall permit :
it behoves him well to estimate—

1st. His powers natural and artificial for the
discovery of truth.

2d. His different motives for the exercise of his
powers.

3rd. The obstacles to which he is opposed in the
discovery of truth.

4th. The mode in which he can exert his powers
with most efficacy.









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